

# Calvinist Contact

A Reformed Weekly

SEPTEMBER 13, 1991/47th year of publication/No. 2273

## Niagara wine is a hit in Dutch town

Bert Witvoet

BEILEN, the Netherlands — There was a special touch to the opening of Beilen's new town hall: Lammert and Grace Hunse had come from Canada to introduce one of their Stonechurch wines to their hometown, and to the rest of Holland.

Born and raised in Beilen, the Huneses immigrated to Canada in 1950, where some years later they bought a fruit farm in Niagara on the Lake, Ont. For years they have been growing peaches (currently 80 acres) and grapes (currently 20 acres). In addition they operate a chicken farm.

Eventually they got the idea to start a winery on the property. The idea was accelerated by conditions relating to the Free Trade agreement between Canada and the U.S.A.

Lammert Hunse and his son Rick foresaw that five years into the agreement when government subsidies for grapes would be dropped, they would not be able to compete with California grapegrowers who have earlier harvests and pay lower wages and living costs.

Consequently, in December last year the Huneses officially opened their Stonechurch winery under the management of winemaker David J. Hulley.

In January 1991 Lammert Hunse introduced their wines at the foodshow "Horacafa" in Amsterdam, and in May

the first shipment of 240 cases was exported to Holland. It was in May, too, that the Huneses presented their wine as the official opening wine for the new town hall in Beilen. The mayor of Beilen, Mr. H. Nauta, proudly referred to the wine as "Beiler" wine.

The Dutch importing firm Jan Willem van Es ordered another 760 cases in July. Stonechurch Vineyards exports both a red and a white wine — Export Blanc (which sells for \$5.95) and Baco Noir (which sells for \$6.80).

### Variety and excellence

The winery will be producing 11 different wines this year, the most expensive of which is ice wine at \$40 per 350 ml bottle. Almost all of the grapes used for the wines are grown in the Hunse vineyards.

The Niagara region produces excellent wines, says Grace Hunse. The region boasts three major wineries — Bright's, Andres and Cartier — and a dozen cottage wineries, of which Hillebrand and Inniskillen are the two largest.

Several wineries have won gold awards in international competition. The Stonechurch ice wine won a gold at a recent New York competition. European wineries are not able to produce good ice wines because they do not have the cold winters Canada has, says Grace Hunse.



Photo: Peter Wassing

Lammert Hunse (l.) introduces Stonechurch Vineyards wine during the opening of the new town hall in Beilen. Lifting a glass with him are mayor Nauta and state secretary Mrs. de Graaff-Nauta.

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## Ministry squeezes Ontario's Christian public schools

Robert VanderVennen

ST. CATHARINES, Ont. — If you ask how Eden Christian College, a St. Catharines-area high school, is faring after two years in the public school system, the answer depends on which St. Catharines Christian Reformed educator you speak with.

John Vriend, who teaches education at Redeemer College, says it is a failed experiment which raises false expectations and contributes to the loss of a distinctive educational option for Mennonite Christian schooling in the Niagara region.

Keith Vrieswyk sees it differently. As vice-principal at Eden he sees the religious emphasis still there, with the Christian perspective in the courses coming through the witness of the teachers to what they believe, even though they may not urge their belief on the students.

But if one studies recent developments in the province, there is no question that the Ministry of Education pushed by court decisions, is leaving less and less room for the expression of Christian faith, or of any religious faith, in the public schools.

### No religion favoured

First it was the 1989 decision that opening exercises in the schools could not be predominantly Christian, that teachers could not simply use The Lord's Prayer. Then there was the 1990 decision that no single religion, meaning Christianity, could be favoured in public schools.

This means that the Bible courses at Eden must now be optional and be taught outside school hours. The same is true for chapel services.

The Ministry of Education came forward on December 6, 1990, with Memorandum 112 which states, "Schools ... under the jurisdiction of boards of education must meet both of the following conditions: (a) they must not be indoctrinational; (b) they must not give primacy to any particular religious faith."

Education Minister Marion Boyd has made the following comment on these two points: "The public schools are open and accessible to all on an equal basis and founded on positive societal values which, in general, Canadians hold and regard as essential to the well-being of our society. These values transcend cultures and faiths...."

It wasn't always that way. Still left in the Education Act is the following requirement in Section 235: "It is the duty of a teacher and a temporary teacher to inculcate by precept and example respect for religion and the principles of Judaeo-Christian morality and the highest regard for truth, justice, loyalty...." Since that is now unconstitutional, the ministry wants to delete it.

A story in the St. Catharines Standard of Sept. 4 reports that the Lincoln public school board is thinking



Photo: Bert Witvoet

Keith Vrieswyk, vice-principal of Eden Christian College, in front of the school.

of dropping the word "Christian" from the name of the school, so that it will be known simply as Eden.

### No exceptions

The ministry's tightened noose is also around the neck of another former Mennonite school in northwestern Ontario. Sturgeon Creek Alternative Program has operated its 110-student Christian school, Grades K-12, as part of the Fort Francis-Rainy River board of education for 12 years. Now they may no longer have their Bible courses or chapel services as part of the school-day educational program.

Sturgeon Creek has pleaded with Marion Boyd for temporary suspension of Memorandum 112 until some other satisfactory solution can be worked out. No way, replied Boyd. Phil Friesen, who chairs the Sturgeon Creek board, believes there is a strong argument to be made for following an alternative public school to emphasize biblical principles, but admits it won't work out as his board had hoped.

The public has not heard more, either, from the nearly 1,000 parents in Waterloo County who wanted to start an alternative Christian school under the public school board. They received the same kind of treatment from the ministry.

See CHRISTIAN--p. 2.

### Thinkbit:

*With proper care, the human body can last a lifetime.*

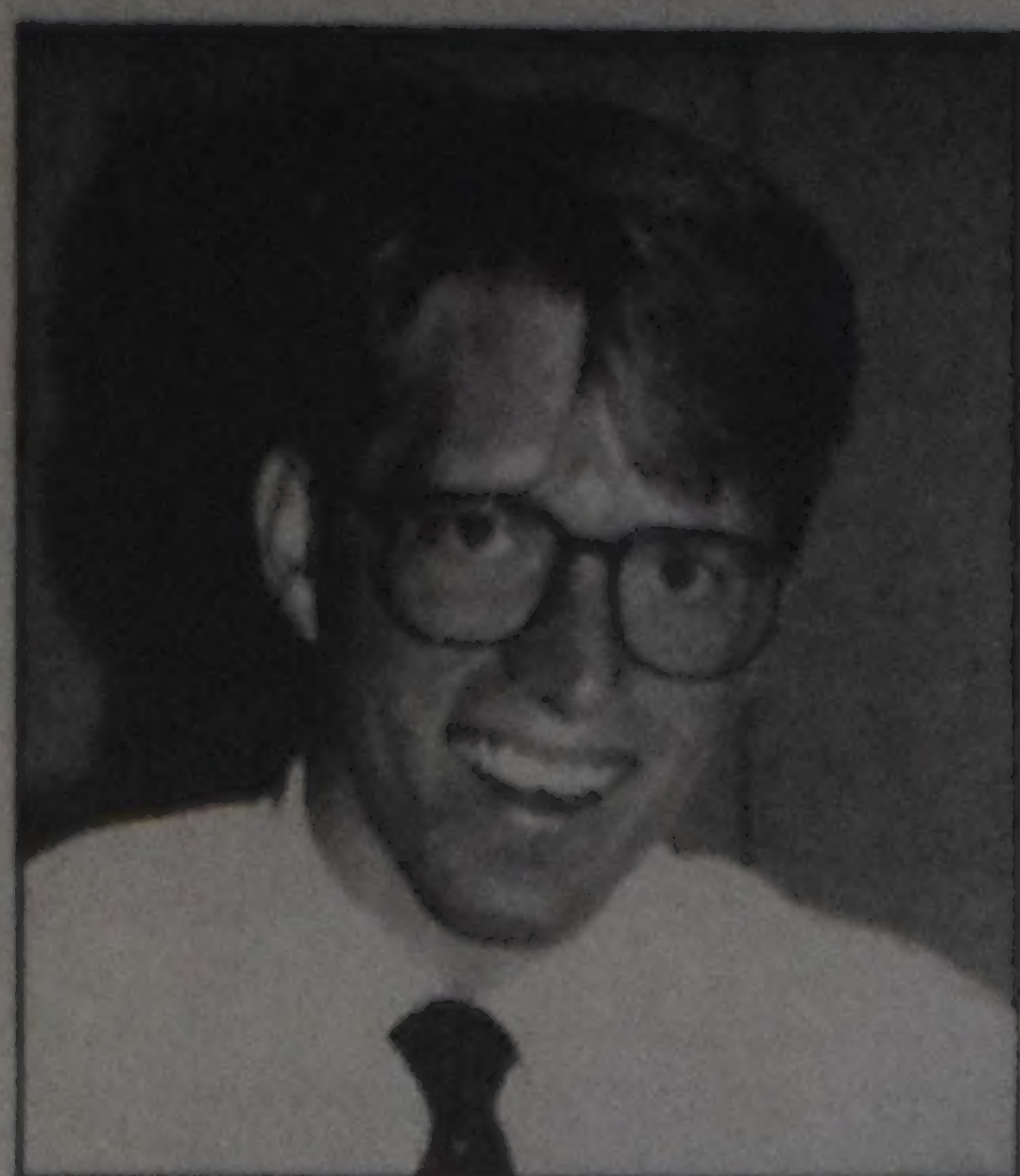
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### In this issue:

A "Diary of Pain and Fear ... and Hope" and "An unforgettable Journey" chronicle the struggle towards healing waged by two abuse victims ..... pp. 10-12



## De Groot leaves C.C., Fledderus debuts



Bill Fledderus

Photo: Bert Witvoet

### Marian Van Til

ST. CATHARINES, Ont. — Alison de Groot, *Calvinist Contact's* editorial assistant and staff journalist for a year has left the paper to move to New York City where she will initially free-lance for a major American news agency.

De Groot, a graduate of Toronto's Ryerson School of Journalism, came to C.C. in August 1990 as an editorial assistant to then acting editor Marian Van Til while editor Bert Witvoet was on sabbatical. De Groot's Canadian fiancé, Ken Warkenton, already works in New York in broadcasting. The couple will marry in November and intends to live in New York for at least three years.

Replacing de Groot as C.C. staff journalist is Bill Fledderus, a former reporter

for the *Ingersoll Times* and writer/lay-out artist for the *Redeemer College Crown*. In addition to news writing for C.C., Fledderus will administer a new system of nationwide news scouts which will allow the paper to gather more stories from across Canada.

Besides his C.C. job, Fledderus is studying part-time. He has nearly completed requirements for a degree from Redeemer College in Ancaster, Ont. He currently lives in Ancaster but is a native of London, Ont. Fledderus is fluent in French and lived in Paris during one academic term and for a summer of work. He intends to making writing a career and has plans for post-graduate studies in the future.

### New Ground

*Calvinist Contact* feels fortunate to have found in Fledderus a young journalist of the level of competence and insight that de Groot showed during her stint with the paper.

C.C. bids Alison de Groot farewell and wishes her God's blessing in her career and impending marriage. We welcome Bill Fledderus to our team and hope he enjoys his stay with us.

## Christian public education

...continued from page 1.

Gerald Vandezande, public affairs director of Citizens for Public Justice (CPJ), is trying hard to get the ministry to make room for explicitly faith-based learning in the schools. Through Christian and multi-faith groups he is urging constitutionally-acceptable changes to the Education Act that affirm the fundamental right of parents to decide on the kind of education their children receive. It's an uphill battle, he admits.

The Ontario Alliance of Christian Schools and the Canadian Jewish Congress are suing the government to fund not only Roman Catholic faith-based instruction but others as well.

### The role of religion

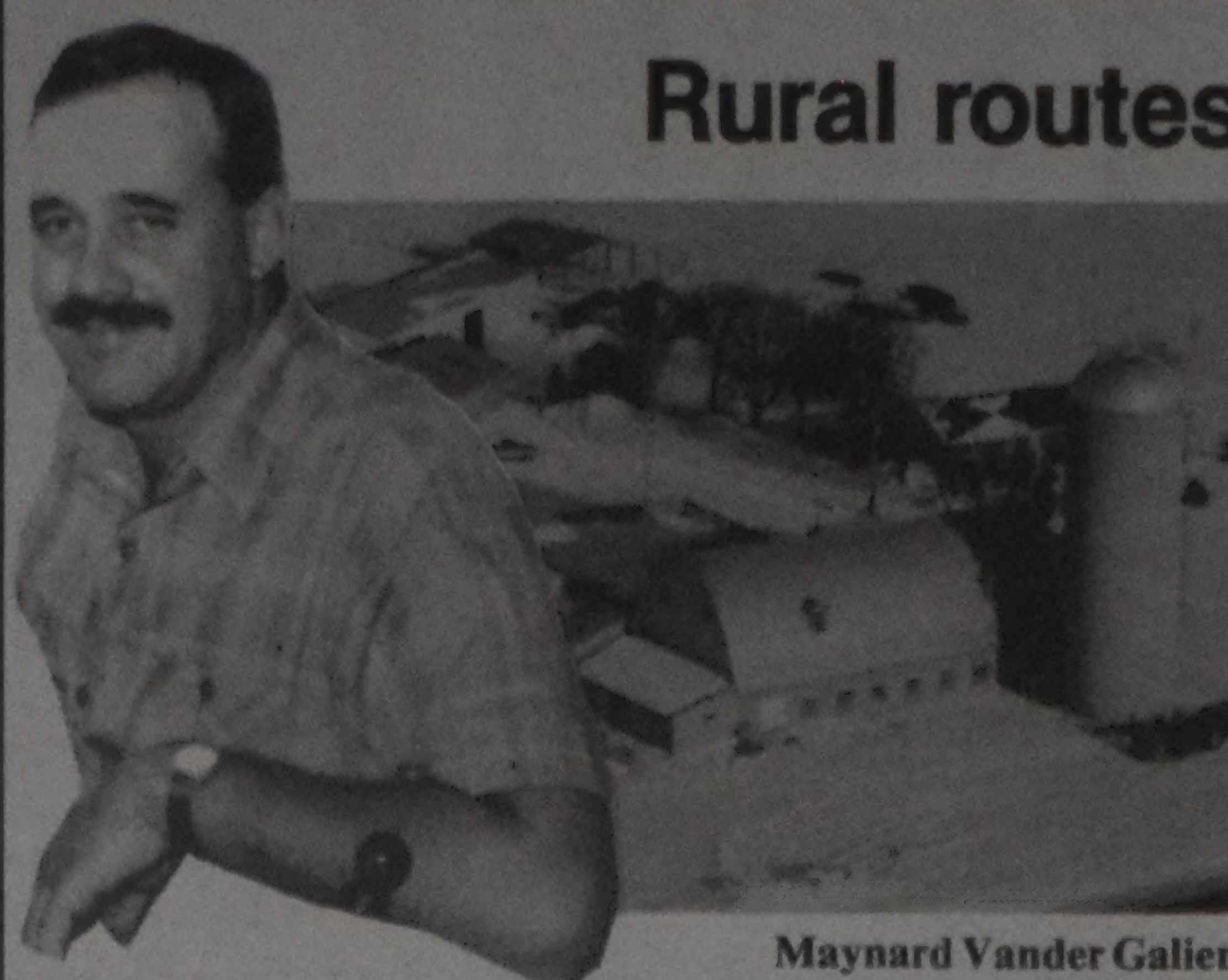
The different answers that Vriend and Vrieswyk give about Eden Christian College presumably come from their different insights into Christian education. Vriend works from the Kuyperian view

that everything in the school should have a clear Christian character. Beacon Christian High School in St. Catharines, of which he was principal for many years, is a quite different kind of Christian school than Eden ever has been.

Vrieswyk, on the other hand, has worked as a counsellor in public schools before coming to Eden a year and a half ago. He is still working for the public school system. He is now working with Mennonites for whom the Christian character of the teachers, Bible classes and devotional exercises are of great importance.

Eden is growing rapidly, pushing out the walls of its building, which is still owned by the Mennonite Brethren Church. Vrieswyk says that Ontario's legislation is broad enough for what they want to do as a Christian school, even if memorandum 112 is something of a hurdle. His job is to make Eden work as a Christian high school within the public school system.

## Rural routes



Maynard Vander Galien

## Farm-fresh eggs: a scarce commodity after next January

Don't be surprised if your favourite little country food outlet doesn't have any local farm fresh eggs in the new year. After January 1, 1992, it will be illegal for small egg producers to sell their eggs off the farm if they are not graded at a registered egg grading station.

With that law, the nutritional options available to ordinary Canadians are once again being reduced. Many consumers prefer farm-fresh eggs that are usually a day or two old over the well-travelled but graded supermarket eggs. But Agriculture Canada will be waving the long arm of the law in January and that means no more of those ungraded eggs in used egg cartons will be sold in small town stores and farmers' markets.

"And that means an entire category of Canadian egg producers will be shut down," says a friend of mine who farms nearby and has a small flock of 450 hens and sells the eggs to local stores and restaurants.

Small egg producers (those with less than 500 hens) are still able to sell their eggs at the farm gate. But if they plan to sell eggs at any off-farm locations, and that includes farmers' markets, they will have to apply for "egg station registration" from the Agriculture Canada office in Ottawa.

They would have to complete any renovations to their egg-grading facilities, if they have one, to meet minimum registration requirements.

### What the law demands

To comply with the new law a farmer must build a grading station with a door that does not connect to the farmhouse. The farm grading station must have a refrigeration room and a separate grading room with hot and cold water. Lighting, plumbing, a floor drain and material used in construction must be approved by Agriculture Canada.

The grading process includes washing, weighing, sizing and candling the eggs to check for flaws such as blood spots and cracks.

Candling an egg, which is examining it using a bright light (sort of like a naked-eye X-ray), will show up the repulsive blood spots in eggs and keep them off the market. "The blood spots can be found in the occasional egg but that's not a safety issue," says my egg-farmer friend. "It's the result of an occasional glitch in the hen's egg-producing apparatus."

Candling also shows the size of the air space at the blunt end of the egg. A small air space indicates a fresh egg.

Agriculture Canada said a recent review of Canada's egg-grading industry found federal grade names being applied in facilities that did not meet even the minimum requirements for registered egg stations. The new regulation

changes ensure that all egg-grading premises will meet uniform minimum sanitation and construction codes.

The changes in the federal Egg Regulations will permit only registered egg stations to use federal grade names, like the familiar Canada Grade A symbol found on most egg cartons and outer containers. With this action, Agriculture Canada aims to reinforce consumer confidence in food safety assurance provided by federal grade standards.

### No carton recycling

But small egg producers say the new law is silly and will make eggs a lot more expensive for consumers who like farm-fresh eggs.

"They won't allow us to re-use egg cartons, and at 13 cents apiece that means an additional cost to the consumer. All we hear about these days is that we should re-use and recycle. But egg cartons have to be thrown out," said my friend.

Until now, many of the small Canadian egg producers cleaned and sorted their eggs in their kitchens — a practice on which the government frowned.

The on-site farm grading station will cost small egg producers anywhere from \$20,000 to \$60,000. The income from 400 to 500 laying hens is around \$10,000 to \$12,000 annually so not very many egg producers are going the route of modernizing their operation. Thousands of small producers will phase out of the business.

Local egg producers say farm-fresh eggs are a real drawing card to get locals and tourists to shop in the smaller food outlets. Many of the store owners I contacted during the research for this article say when the new law comes into effect on January they won't bother stocking eggs if they have to order them from a wholesaler.

I spoke with Mr. Richard Armstrong, senior inspector of Agriculture Canada Food Inspection Branch in Ottawa, and was told any eggs found in stores after January 1, 1992, that do not have a federal grade, which is a provincial law, will be detained. Inspectors will check farmers' markets and food retailers for any ungraded eggs and producers found selling ungraded eggs could be slapped with a fine of up to \$10,000 or face six months in jail.

If farm-fresh eggs are important to you, you will have to drive down some country road and stop at the first farm gate that advertises eggs for sale; or make friends with a few hens.

Maynard Vander Galien farms in the Ottawa Valley (Renfrew) and writes a farm and food column for local newspapers.

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Who's on first at the Ministry of External Affairs? Amidst all the political turmoil of Eastern Europe one would expect the Minister of External Affairs to do the diplomatic honours. Instead, it's Trade Minister Michael Wilson who is representing Canada with an amount of authority that, it seems to me, should rightly belong to Barbara McDougall. Is there truth to the rumour that she is on the way out? Questions always flirting at the edge of our minds. Stay tuned for further developments.

★★★

Some people, among whom, we regret to say, is Frere Jacques Parizeau, see analogies between the disintegration of the Soviet Union and Canada's constitutional crisis. Parizeau presumes that international recognition of the Baltic republics' independence is a harbinger of the same quick recognition of an eventual independent Quebec. *Frere Jacques, dormez-vous?*

★★★

Mr. Richard Rochefort, who speaks for the royal commission on electoral reform, let it be known that the commission will recommend that for federal elections the voting age be cut to 16 from 18. Private bills to that effect have already been introduced. Rochefort referred to the Charter of Rights and Freedoms which prohibits discrimination on the basis of age. If that applies we might as well give voting rights to babies and have Monsieur and cohorts campaign in kindergartens. That is the appropriate intellectual level of many campaign speeches anyway.

★★★

If you want to voice any more complaints about the GST you better get on the phone and call 1-800-668-2122. The GST office will close December 31 after having taken more than a million calls.

★★★

Negotiations between Canada Post and the postal unions continued at a snail's pace. The postal strike makes us the laughing stock of civilized nations. Now the Public Service Alliance of Canada is poised to strike. In case that strike happens, Monsieur will have to drive his limousine himself. I noticed that Canadian papers have referred to our labor minister, our labor unrest and to Labor Day. I always thought in Canada we used the British spelling, "labour." Perhaps we are being Americanized even in our language.

★★★

The *Toronto Star* has published some surprising statistics about Canadians. Canadians lead the industrialized world in energy consumption with 4.9 metric tons per capita, exceeding that of the U.S., where the per capita consumption is 4.2 metric tons. Each day Canadians produce more waste per person (1.8 kg) than people in any other nation — the world's champions. Our repentance usually does not cover those areas. We are glutted with abundance. And here is one more depressing statistic: more than 113,000 cars, trucks, vans and recreation vehicles were stolen across Canada in 1990. In 1989 that total was 100,175.

★★★

In the last budget, former Finance Minister Michael Wilson said improving education and training is "crucial to our competitive success." And in its spring throne speech, the government urged Canadians to develop a "learning culture." Yet federal spending on education and training shrank by 7.6 per cent last year while total federal spending rose by 4.3 per cent. I could find some rather disparaging words to describe the difference between governmental theory and practice, but I shall refrain from doing so with a view to the readers' sensitivities.

★★★

Good news for Rinaldo Canonico, who is Milla Mulroney's hairdresser. Rinaldo just got appointed to the board of the Federal Business Development Bank. The bank apparently was in need of a hairdresser.

★★★

Nova Scotia's premier, Don Cameron, said that he supports Quebec's constitutional demands, and he added that Nova Scotia has quite a few demands of its own. Cameron's one seat majority in the provincial legislature vanished in a recent by-election. His political life is now hanging by the proverbial thread. I predict a speedy Nova Scotia election. The Socreds in B.C. also will have to face the electorate this year. Federal elections will have to take place

not later than 1993.

★★★

Gerry St. Germain hosted a beer-and-barbecue Tory get-together in Langley, B.C. Inspired by either the steaks or the salad, Monsieur reached fighting form when he challenged Reform Presto to tell how he would cut 15 per cent from federal spending without cutting veteran's allowances or pensions to widows, and without increasing taxes. "If he can explain it," so Monsieur stated, "I may vote for him myself."

Don't any of you hold your breath for that to happen. Not once in his week-long Western swing did Monsieur bother to mention Liberal leader Jean Chretien. Is Chretien still alive? Or has the Liberal Party melted away in the heat of the summer sun? Somebody better twist Chretien's shorts; there's work to be done out there: speeches to give, hospitals to visit, barbecues to attend, funds to raise and chicken dinners to eat. Get with it, already.

★★★

Events in what once was the Soviet Union are so full of unpredictability that no one can truly venture to offer a prognosis about developments, either in the near future or in years to come. Gorbachev is no doubt the person who has most strongly and emphatically influenced world events. But there are other characters on the scene. Yeltsin, for instance, who was the instant hero in the defeat of the coup — what kind of man is he? If he is not a communist, then what is his political philosophy?

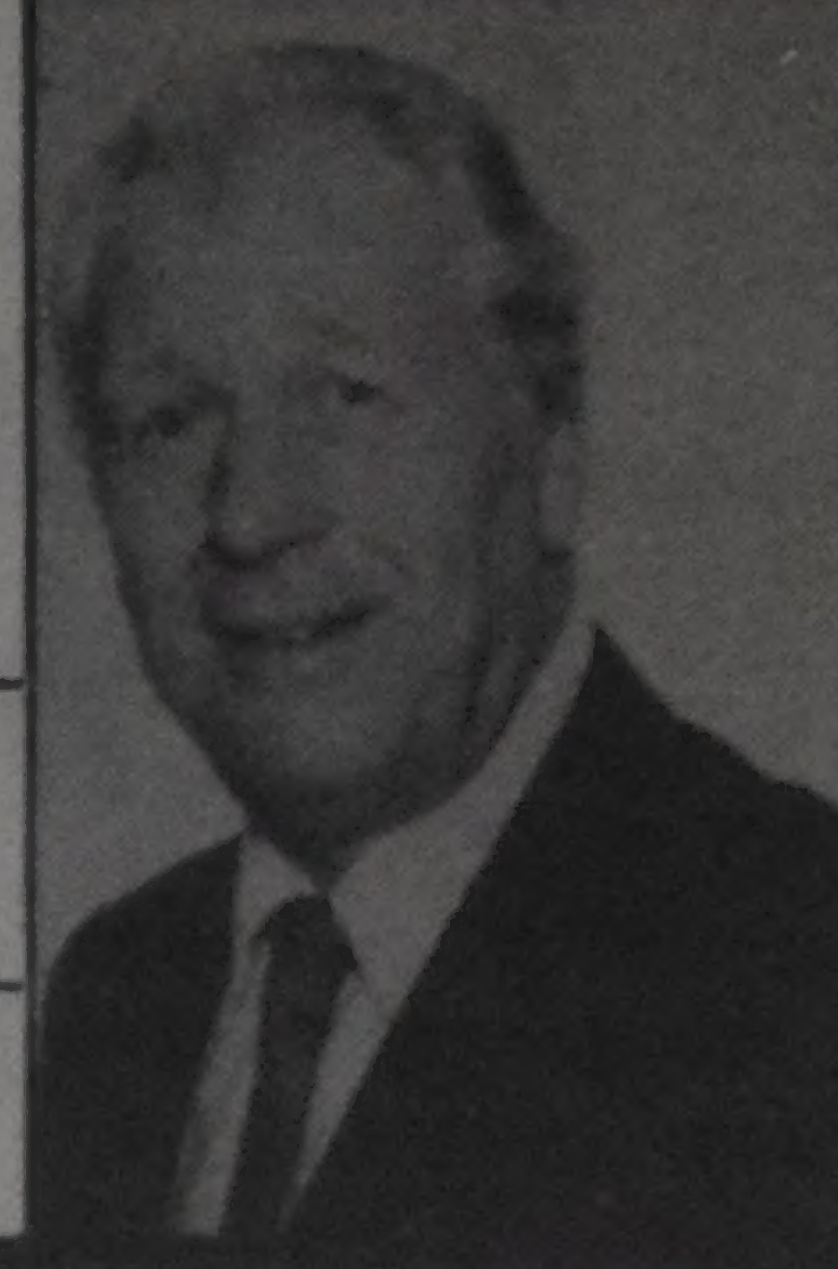
Where have all the communists gone? Notice how much resistance the Polish Solidarity government is meeting from fossilized and surviving commies. How will Russia, with its 180 million people, not dominate the other republics? And what political system will govern the Baltic republics? Democracy was never very pronounced or practised in those countries. Questions, questions, and more questions.

★★★

The slump in the housing market has hit Margaret Thatcher. Her London house

## Pressreview

Carl D. Tuyl



has been on the market for 10 weeks and she has already had to cut the price by \$135,000. The recession, however, has not yet crimped Henry Kissinger's lifestyle. Because New York City requires dog owners to clean up behind their pooches, the former U.S. Secretary of State has a manservant with a dog-poop-scooper follow him when he takes Fido on his morning and evening walks.

★★★

The European Community peace delegation to Yugoslavia has presented a truce proposal that was accepted by the warring parties. But dit not seem to halt the shooting.

★★★

The French have reacted to the developments on the world scene with predictable testiness. France's foreign minister warned the United States against trying to rule the world. *Allons mes enfants de la patrie*; let's have a bit of *Vive La France* stuff. No more Coca Cola; what the world needs is more *beaujolais*.

★★★

The U.S. is turning up the heat a few degrees on the currently cool Washington-Beijing relationship. Secretary of State Baker was in the

Chinese capital to let bygones be bygones. Communism in China is not enjoying a great deal of enthusiasm, either. The Ministry of Propaganda is pouring out films, slogans and literature to convince the people of the blessings of communism.

★★★

The techno-twits of whatever governments on whatever level are always on the prowl for increased income. But municipal authorities in Port Hueneme, Calif., came up with an exceptionally imaginative reach into its citizen's pockets. They now charge "view tax" to people whose windows look out on the ocean. Nice grab, that.

★★★

Even though the postal strike continues, "Go thy way, eat thy bread with joy and drink thy wine with a merry heart." The old Preacher wasn't as down on life as many think he was. Of course, he did not have to live through Canadian postal strikes.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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# Editorial

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## The quest of belonging to a faithful church

Last week we took a look at how a guest preacher in a St. Catharines church manhandled the Word of God as he preached on "God's glorious works of division." At that time we promised to say a little more about the marks of the true church and affiliation with a particular denomination.

Whenever there is talk about secession from a Reformed denomination, the discussion inevitably leads to a consideration of the marks of the true church. The three marks of a true church which Reformed churches adhere to are spelled out in *The Belgic Confession*. They are intended to help believers "distinguish the body and fellowship of the true church from all sects that call themselves 'the church'":

*The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practises church discipline for correcting faults.... By these marks one can be assured of recognizing the true church — and no one ought to be separated from it.*

### I believe a catholic church

According to these criteria, Christian Reformed churches are not a sect but, along with other churches, are part of the holy catholic church from which "no one ought to be separated." This point is eloquently made in an August 26, 1991, letter to the editor of *The Banner*, the Christian Reformed Church's weekly magazine:

*Despite what some people say, the Christian Reformed Church can by no stretch of the imagination be dubbed a false church. We hold to such verities as the supreme authority of the Word of God, creation ex nihilo, the special creation of the first human pair in God's image, the Trinity, the deity of Christ, atonement through Christ's blood shed at Calvary, salvation by grace through faith alone, regeneration through the Holy Spirit, and the physical resurrection of Christ and his literal Second Coming.*

It is a sad fact of life that the Body of Christ is represented by separate denominations. Ever since the Reformation, the confession "I believe a holy catholic church" has become a little hollow as church after church splintered into supposedly newer and better versions of that holy catholic church.

The best face we have put on it is to say that this diversity reflects the multidimensional glory of God. No one church can adequately reflect that glory. But that statement does not do justice to the reality of schisms, which in practice tend to be rather ugly, nor to the reality of isolationist faiths which do incalculable harm to the effective spreading of the Good News (whose good news?).

### A denomination is not a church

We don't believe that the terms "true" and "false" are all that helpful in evaluating denominations. Unless there is a radical denial of the most fundamental teachings of Christ, many denominations deserve to be considered Christian. Many or some of its member churches may be faithful churches. In fact, the question of faithfulness is determined by the Holy Spirit on a congregation-by-congregation basis, we believe. This thinking is in line with how the Spirit of Jesus addressed the seven congregations in Asia Minor in the book of Revelation. Therefore one should not call a denomination a true church or a false or apostate church. One should not even call it a church. The Christian Reformed Church, for example, should really be called the Christian Reformed Churches.

As such, membership in a denomination is not automatically the same as membership in the Church of Christ. Nor should we necessarily denounce an individual or congregation for leaving a denomination. All congregations

which participate in denominations or fellowships are by that very act already separated physically and socially from other faithful congregations belonging to other denominations. But we must protest when the separation unnecessarily becomes a spiritual one. The thrust of a separation done in the spirit of judgment and rejection is a spiritual separation, and that is schismatic when it concerns non-fundamental matters.

It is not a light thing when a congregation separates from an existing denomination, of course. Usually it means that, in practice, families and communities are torn apart. Also, a break may harm the name of Christ and of his church. Usually a break is a break *from* and not a break *to* greater fullness of God's work. Such congregations become more and more isolated and often the reasons for the break have more to do with inabilities to suffer for the sake of Christ and with a narrowing of the vision than with the need to be faithful.

Because it is such a momentous decision to leave a body of churches of which one has been a part for so many years, the guns are usually loaded and terms like "apostasy" and "heresy" get thrown around quickly. It's amazing how arrogant schismatic Christians become.

### Emphasis on purity a two-edged sword

There is much misunderstanding present in the churches of today about denominational loyalty. In Reformed churches part of the problem lies in the very formulation of what constitutes a true church. Instead of talking about "true" churches, we should perhaps be talking about "faithful" churches. "True" tends to place all the emphasis on doctrine and head knowledge, while "faithful" recognizes the importance of fruit-bearing in word and deed.

The three marks talk about "purity" of preaching, administration of sacraments, and "correcting faults" through discipline. The emphasis is on holy living and correct thinking. But there is more to being the church of Christ if one reads Paul's epistles to churches and the letters to the seven churches of Asia Minor which were dictated to John on Patmos. What about the presence of love and fellowship? What about a willingness to endure adversity and poverty? What about deeds of mercy and service? What about being a faithful witness and spreading the Gospel outside the church walls? What about being ecumenical and recognizing the unity we have in Christ through his blood? What about incorporating Christ into our cultural and societal actions? Surely these are the marks of a faithful church as well.

Is it because of a singleminded adherence to the *Belgic Confession* that churches consider themselves pure and obedient on the basis of theoretical positions? What eventually happens to all these "true" churches that so easily sever relations with "false" or "apostate" churches? Once the din of conflict has settled, where is all their love and eagerness to spread the Good News? Will the habit of splitting perpetuate itself? History shows that it does. Will the "pure" churches continue to feed on the failures of the "false" churches? History confirms it.

### Communal battle against Satan

The Apostle John called on churches to discern between the spirits at work in his time: "This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God" (1 John 4:2). What a positive criterion!

Today, churches should together do battle against the spirits of this age: secularism, loss of authority, loss of meaning in work and leisure, materialism, violence, sensualism and all the other real enemies that seek to slay their thousands. While our society is becoming less and less oriented to the Gospel and to obedient living, what is there to be gained from spiritual apartheid?

Let's live out of the parting blessing given by our communal and personal Saviour: "Peace I leave with you; my peace I give you."

BW



# Letters

## No concensus on natural science and Christian worldview: So quit accusing others of dualism

In the May 24, 1991, issue of *Calvinist Contact* (pp. 11-12) Prof. Gordon Spykman raised the spectre of dualism in the practice of natural science, specifically with regard to the theories which have been presented in the writing of Howard Van Till.

Howard Van Till has publicly denied that he is dualistic in what he has written. I have read Van Till's writings and I don't find dualism there. My name is also included in Spykman's accusation of dualism, but I don't think that I am dualistic in my writing or in my thinking. I readily admit that I have not been able to do a very good job of laying out precisely what an integrated view of natural science and the Christian worldview amounts to in practice. Spykman has not been able to do that, either.

So what is the precise relationship between modern natural science and our Christian worldview?

Some work has been done in this area by Christian philosophers and Christians in science, but we have not yet reached correct and final conclusions about just what those relationships are. We have to keep on working on those questions, both in the practice of natural science and in the events and decisions of our everyday lives.

### No clear view yet

Since no one has been able to lay out exactly what the integrated view of *Christian faith and natural science* ought to be, it is (too) easy for someone to accuse another of being dualistic in his or her thinking and theorizing in the natural sciences.

There was a seminar at Calvin College a few years ago in which Howard Van Till's book *The Fourth Day* was being reviewed; the reviewer expressed the view that Van Till had made too sharp a separation between natural science and the Christian worldview, but Van Till denied that he was being dualistic in his views. (I think that Dr. Gordon Spykman was present at that seminar, but I am not quite certain that he was.) There was some discussion of the same topic by Van Till and Al Wolters on the pages of *Christian Renewal* (Dec. 14, 1990 and Jan. 18, 1991), in which Van

Till again denied being dualistic in his views. Yet, once again, on the pages of *C.C.* of May 24, 1991, Dr. Spykman accuses Van Till of dualism.

After I had read Spykman's May 24 article in *C.C.* I went to his office and spent some time talking with him about the matters discussed in that article. I said to Spykman, "You and Van Till are on the same campus. Did you go to talk to him before you wrote this article, and did you discuss with him your view that he is being dualistic?" Spykman's answer was, "No, I did not."

Before we go around accusing a fellow Christian of dualism, especially when that fellow Christian has already publicly denied that charge, we had better become a bit more clear on just what the relationship is between natural science and Christian faith, so that we know how to recognize dualism when we see it.

### Questions too hard?

I think that it would be profitable for us to discuss the integration of our Christian faith with aspects of our lives that are most familiar to the most of us. What is the relationship of the Christian worldview to science-based agriculture, or to science-based medicine? What role does the Christian worldview play in our acceptance and use of scientific techniques in medicine and agriculture when those techniques have been developed by natural scientists who do not profess a Christian worldview? What is the role of the Christian worldview with respect to our belief that the Earth rotates and revolves around the sun?

If God is not explicitly taken into account in the equations and explanations of the motions of the Earth under the influence of gravity and momentum, how can we say that it is God's governance that is ultimately in control of those motions?

Are those questions too hard for us to work on? If we cannot find adequate answers to those questions, how can we hope to find adequate answers to the questions about the role of the Christian worldview in investigations into the structure of the universe, or the study of the history of the development of living

organisms on Earth? If we are content to say, "God is behind the scenes in all of that" in answer to the questions in the paragraph above, why are some of us unwilling to accept the same answer with regard to evolutionary development of rocks, stars and living organisms?

Meanwhile, as fellow Christians, let's promise that we will quit accusing each

other of dualism in science until we have done a better job of laying out what it means to have an integrated view of natural science and Christian faith.

Clarence Menninga  
Geology Department  
Calvin College  
Grand Rapids, Mich.

## Guest Columnist

### Personal musings

## Sharing a cottage and a heart

Ineke Brouwer-Parlevliet

"I've changed my mind. I'm not going to sell the cottage," Liz said, looking at me over her coffee cup.

"You're not?" I asked, stunned. "But you were so sure that this was what you wanted and had to do! What happened? Couldn't you get enough money for it?"

Liz shook her head. "No, that's not it. Sales are booming. When I was up North these last four days, I never got a chance to contact a real estate agent and now I don't want to anymore."

I looked at my friend with new interest. Somehow there seemed to be a change in Liz, but I couldn't put my finger on it.

"You're really intriguing me now. Come up with your story. Something out of the ordinary must have happened."

"Not really...., it just depends how you look at it. You see, when I arrived last Thursday night I felt horrible. It was the first time after Tom's death that I was there alone. I should've listened to you and the children and taken someone with me. Everything there reminded me of Tom; his pipe, his bathrobe, and an old pair of sneakers were still there."

"He was there and yet he was not there at all. He's been dead for almost a year now. I just couldn't hack it to be there without him. The weather didn't help, either; it was one of those foggy and soggy fall nights. Darkness came early and I didn't know what to do with myself. I wasn't hungry and certainly not in a packing mood. I felt forsaken by God and everybody else. The night was endless. I tossed and turned, prayed, cried.... I guess, looking back now, I was having a grand pity-party, all for myself. One thing was fixed in my mind: get rid of the cottage, fast; and, if necessary, with a loss."

Liz took a sip of her coffee, then went on, "I must have fallen asleep during the early morning hours. The sun was

shining right in my face. I got up and went outside. The sky was washed clear and steel-blue with some fluffy clouds sailing above the lake. The air was as crisp as crunchy cornflakes — and the colours! I've never seen them so beautiful. All that bright orange, golden yellow and deep rust. Just gorgeous. Before I knew it I had walked to our favourite look-out post, drinking in the beauty and serenity of the scenery around me.

"For some minutes I felt so elated, so close to God...and then suddenly the intense longing for Tom engulfed me again, bringing back the pain like a treacherous knife in my back. I needed to share this moment with Tom and he wasn't there; and he never would be again."

Liz halted. Then she smiled, radiantly. For the first time since Tom's accident I saw the twinkle return to her eyes; then sparkled with life.

"The next moment I heard a voice behind me saying, 'Isn't God terrific? Didn't he do a marvelous job?'"

"Two young women were standing behind me, knapsacks on their backs. They were students and camping in the area. They were wet, dirty and hungry. Well, to make a long story short, I invited them to the cottage, where they showered and dried their clothes; and then we had breakfast together. They stayed 'till yesterday morning; I haven't had such beautiful days in months!"

"And that's why you decided to keep the cottage?"

"Yes. I don't need the money, you know that. But suddenly I realized how preoccupied I had been with myself all these months; forgetting that there are masses of people around us who need help. Those two students live hundreds of miles away from home; they'd love to come back. There are so many more. Old Mrs. Warden would enjoy a stay up North so much; she loves nature. Then there's my niece with her two children. You see, God showed me that you can always share your thoughts and his creation and love with others, even if you don't do that anymore with the one you loved most."

"Liz," I said, hugging her, "you made the right choice. I know you did." In my heart a song of praise and gratitude went up to heaven, "God, you are terrific for putting the beauty back in Liz's life."

Ineke Brouwer-Parlevliet lives in Niagara Falls, Ont. She writes stories and articles for various Christian publications and is a member of C.C.'s Question and Answer advisory panel.

## Chaplains are unsung ministers of grace

A word of sincere appreciation to Carl Tuyl for spotlighting the chaplains (*C.C.* Aug. 16).

Working behind the scenes and with much less of a public profile than pastors serving regular congregations, these men and women perform a mentally and emotionally draining but

much needed task. God bless them and the people to whom they minister God's saving and healing love.

Best wishes. *C.C.* remains one of my favourite papers to read.

Slerd Woudstra  
Grand Rapids, Mich.

## BEYOND BELIEF





# Education

## Wow, what changes in schools in 25 years!

Robert VanderVennen

TORONTO, Ont. — In the 1960s penmanship was taught in high schools, but today penmanship has been replaced by computer courses integrated into the curriculum at every level, says a back-to-school flyer from the Ontario Ministry of Education.

Calculators were rare back then, too. They were mostly clunky adding machines used only in commercial courses. Today everyone has a pocket calculator and certain courses require student use of their own calculator.

One of the changes of which the ministry is proud is that now 73 per cent of students graduate from high school, compared with 52 per cent in 1966. Educators would like to see that figure still higher, of

course.

Heritage language programs were unknown in the '60s. Today 100,000 students study languages from Gaelic to Greek and Spanish to Swahili. Ministry funds for these programs are provided whenever the parents of at least 25 students make a written request.

And speaking of "heritage languages," schools are now offering some courses in Native languages, and courses in Native studies, notes the ministry.

In 1980 only 27 per cent of the candidates qualifying as principal or vice-principal were women. In 1990, 62 per cent qualifying were women. There is still a long way to go, says the ministry, because in 1990 only 22 per cent of principals and

vice-principals hired were women.

### Education for the deaf is expanding

Education for the deaf has gotten a boost recently with sign language in English and French becoming available as optional teaching languages, having the same status as English and French. The provincial training program for teachers of deaf and hard-of-hearing students will move to York University and into the teacher-training mainstream.

The ministry also says, "A new policy on teaching religion in public schools will encourage respect for religious differences." That remains to be seen, according to many observers with special interest in that topic.



Local schools may soon include a public library, recreation centre, health unit or child-care facilities, thanks to a \$50 million fund designed to encourage the building of school facilities that also serve

the community.

The Ontario Ministry of Education provided \$4.879 billion in schoolboard operating grants for 1991-92, a 7.9 per cent increase over last year.

## Hiemstra to teach political science at The King's College

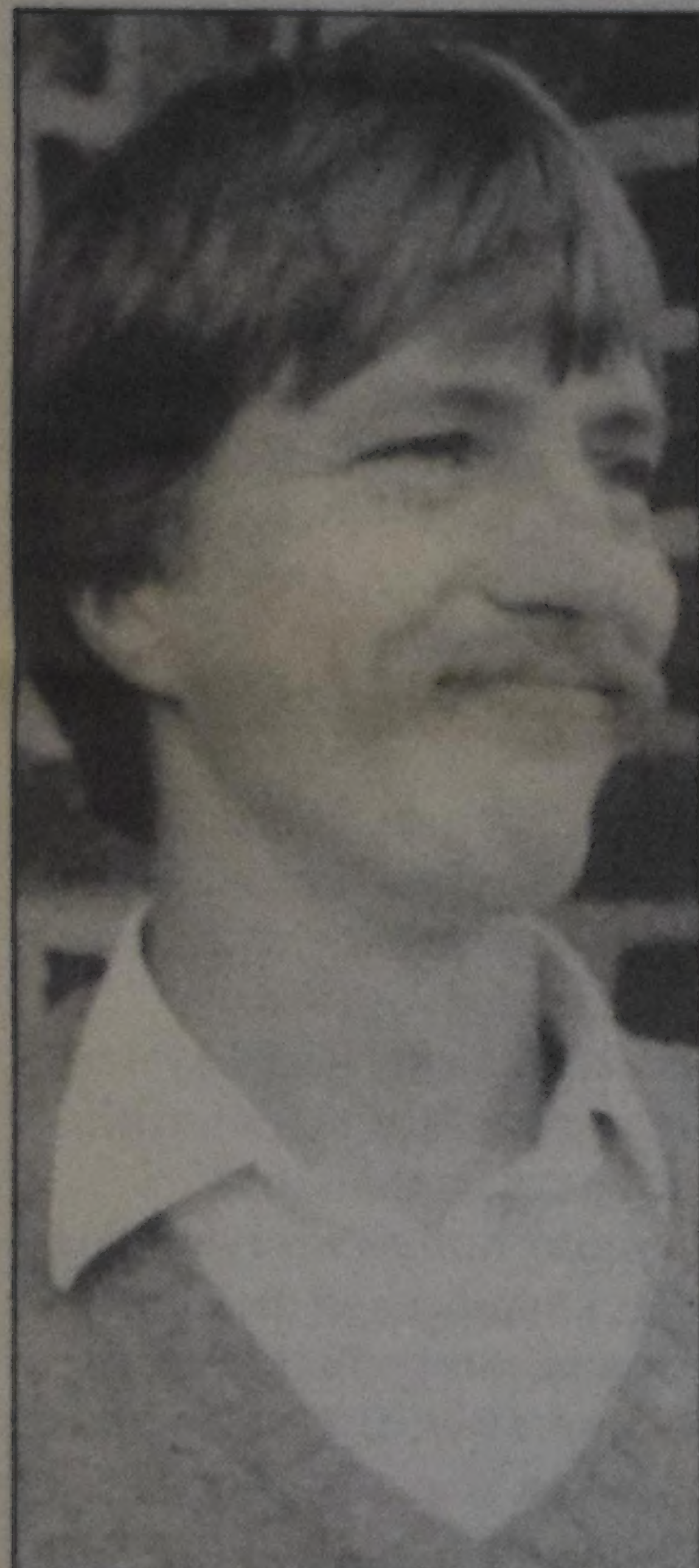


Photo: Courtesy of CPJ  
John Hiemstra looks forward to teaching political science.

Robert VanderVennen

EDMONTON, Alta. — John Hiemstra has been appointed to a new tenure-track position in political science at The King's College. Hiemstra has moved to Edmonton from Calgary where he is in the final stages of a PhD program, doing research on the Dutch radio broadcasting system as it developed early this century.

Hiemstra's first responsibility is to teach basic courses open to all students and especially those seeking a group major in the social sciences.

The first course Hiemstra is assigned to teach will deal with ideas like sovereignty, authority, power and legitimacy, including discussion on how these concepts take on different meanings that depend on the worldview of the user. Students will be introduced to the political dimension of life and

learn to analyze and make a contribution to doing public justice.

As an important part of this first course students will read and discuss from the daily newspaper what, how and why political things occur as they do.

The college wants to move to a political science major when the time is right. Hiemstra has ideas for a course on international relations, for example the course would deal with the international state system, theories of war and Third World issues. A course in public policy studies would examine the different theories of how policy is made, and look at practical case studies like the development of the GST, handling of the Oka crisis, abortion, etc. Courses in political theory, Canadian government and many others are bubbling in Hiemstra's brain right now.

Above all, he says, "I want to challenge students to look at the hard facts of everyday politics and government in the light of the Bible. Students need to appreciate both the good and bad things in Canadian politics. I want to challenge them with the causes of political injustice and have them learn that through Christ alternative ways of thinking and acting are possible."

Hiemstra is a graduate of

Dordt College, Sioux Center, Iowa, and the Institute for Christian Studies, Toronto. Before entering doctoral studies he worked in Calgary for Citizens for Public Justice. He joins David Koyzis at Redeemer College and Paul Marshall at the Institute for Christian Studies in the teaching of political science from a Reformed perspective in Canada.

## Dyck appointed to independent school position

Robert VanderVennen

TORONTO, Ont. — Dr. Harold J. Dyck has been selected to be the new executive director of the Ontario Federation of Independent Schools (OFIS), announces Elaine Hopkins, chairperson of the federation's board. Dyck succeeds Lyle McBurney in the position.

OFIS is the metamorphosis of OAAIS, the Ontario Association of Alternative and Independent Schools, the new body is a federation of school associations. The restructured organization continues to be "committed to achieving educational justice for the over 60,000 elementary and secondary school students who currently receive no support from the government of Ontario for their education," says Hopkins.

Dyck, an Ottawa businessman and consultant, has an extensive background in education, government and

business. He was a high school teacher and principal of Mennonite schools in British Columbia and Alberta before going to Stanford University in California for his PhD in education. Dyck has been a professor and director of research programs at the University of California at Berkeley and the University of British Columbia. He has directed research on school finance and the politics of educational reform. He prepared the social forecasts for the Worth Commission in Alberta in the early 1970s.

Dyck has also held public service positions in Saskatchewan and Ottawa. Recently he served as consultant to Native organizations and government agencies.

Among new directors elected to the board of OFIS are Hank Vanderlaan, a businessman in London, Ontario, who is active in Christian school work there.

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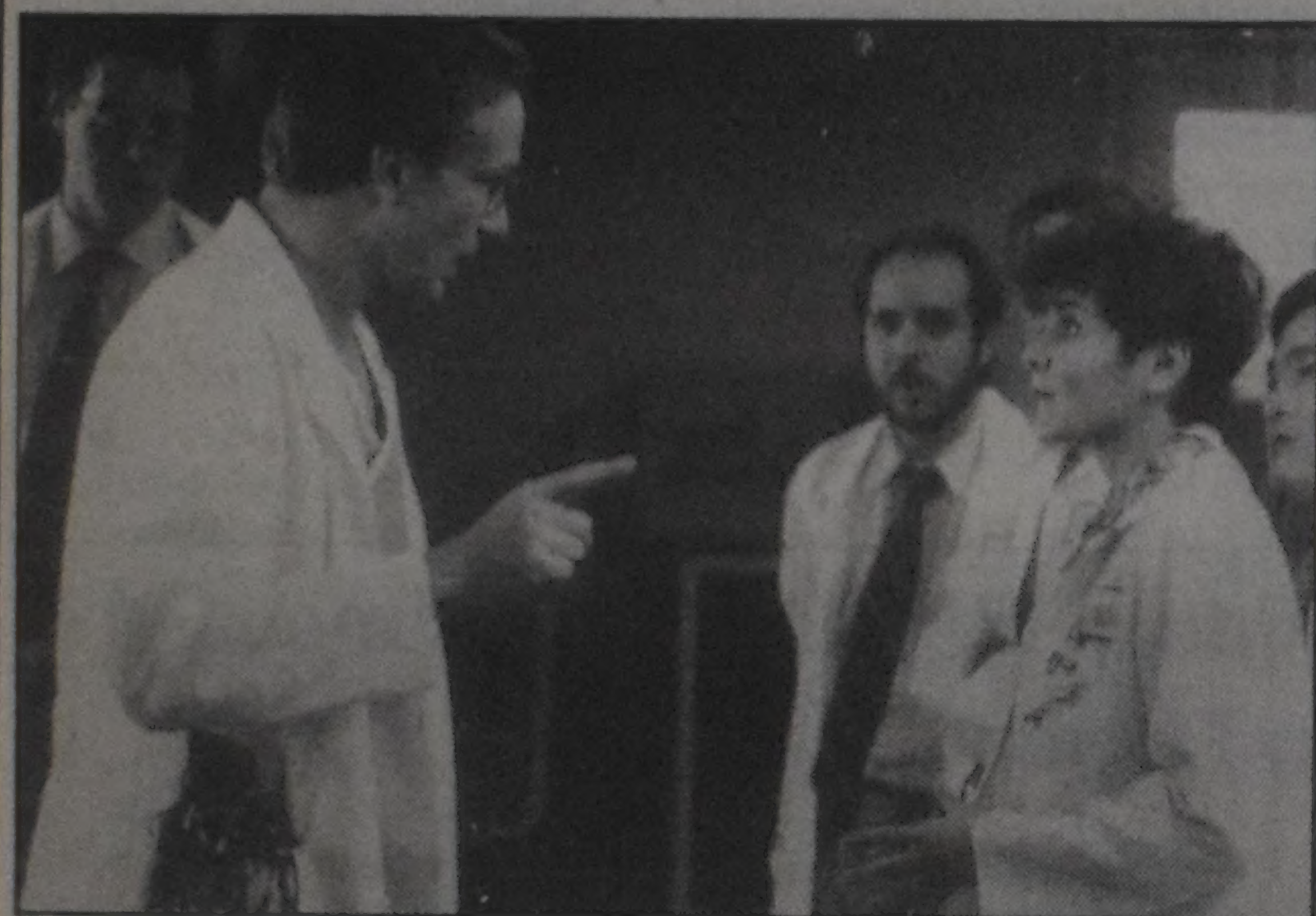


# Cinema/Media

## Cinema summaries

Marian Van Til

### The Doctor



**Rated PG**  
Stars William Hurt, Christine Lahti, Elizabeth Perkins, Mandy Patinkin, Adam Arkin  
Based on the book *A Taste of My Own Medicine* by Ed Rosenbaum  
Directed by Randa Haines

The chances are good that anybody who has a medical condition which requires frequent visits to a doctor, or special tests or surgery, has run into at least a couple of physicians whose bedside manners seem to have been acquired from Atilla the Hun. While there are many caring doctors, there are also quite a few who don't know much about human relations. And only now is the medical establishment paying some attention to teaching medical students the fine art of relating caringly to patients.

This film explores doctor-patient relations, based on a personal account by real-life doctor Ed Rosenbaum, a surgeon whose potentially fatal illness forced him to find out what life is like on the other side of the scalpel.

What he found was that the trauma of his cancer and its treatment was exacerbated by efficiency-obsessed doctors and layers of medical bureaucracy. That discovery turned out to be life-changing for Rosenbaum.

Jack MacKee (William Hurt) is Rosenbaum's film counterpart. He's rich, is a highly competent heart surgeon, has a beautiful wife and son, and just about everything else he could want.

Efficiency is MacKee's hallmark. "Get in and get out" is his motto as a surgeon. And never let yourself become emotionally attached to the person whose body it is you're working on. You have to see your next patient as a quadruple by-pass, not as Mr. Alvarez who needs heart surgery — and who is sweaty-

scared about the prospect and wants comfort which you can't give.

But sooner or later, MacKee finds out, a doctor becomes a patient. And for Jack it's not just being down for a few days with the flu: he's diagnosed with throat cancer.

#### Not used to the ordinary

MacKee isn't used to waiting for other doctors and tests, to filling out forms, to being treated like Joe Patient instead of *The Doctor* around whom the world revolves. His doctor treats him like he treats his own patients — and he doesn't like it one bit. But he has the sense to see himself in her.

MacKee has been self-absorbed for so long, including having held his wife at emotional arm's-length, that he doesn't know how to cope with his fear and frailty and he doesn't know how to ask for help. A young woman (Elizabeth Perkins) who is a fellow patient — tragically misdiagnosed and dying of a brain tumor — helps him see the damage his attitude is inflicting on those around him and on himself.

When MacKee finally comes back to work after an unsuccessful round of radiation treatment and then some successful surgery, he sees his profession with new eyes. In fact, he borders on suffering from the over-zealousness of the converted (much like the ex-smoker or reformed alcoholic who loudly preaches against his or her former lifestyle).

#### Spiritual dimension slighted

While *The Doctor's* plot sounds simplistic, the film generally avoids black-and-white characterizations. MacKee isn't all that likeable at first, but he's never portrayed as the "bad guy" who suddenly turns into Mr. Goodbar after

## Christian school of radio broadcasting moving ahead

Robert VanderVennen

LONDON, Ont. — After two years of operation a school for Christian radio broadcasting in London, Ont., has varied in enrolment from one to six students, but its vision remains strong, says director Patrick Bestall.

The school was started in co-operation with Open Door Bible College to help Christians prepare for broadcasting positions and to stimulate family broadcasting in Canada. Bestall is a former radio-station manager with particular experience in advertising.

Interest in family broadcasting is growing, and is now being stimulated by the founding of the Family News in Focus radio network. Bestall sees the aim of family broadcasting to restore the wholesome programming of a few decades ago, with 50 per cent Christian broadcasting. He says there is a growing polarization in broadcasting, as in society today, and cites as an example the reaction against some of the terrible popular music one can hear on radio.

He especially hopes to prepare people for news broadcasting whether for five-minute news programs or for an hour-long special. He also has creative ideas for commercials which advertise Christian books and events.

People can study in the program part-time, taking broadcast courses three mornings a week. Full-time students can supplement these studies at the Bible college, working toward a degree or certificate from the college, says Charles Willner, college president.

#### Need 600 financial supporters

Students have access to three broadcast studios in London and nearby towns. Willner says that a good arrangement has been worked out with station CKOT in Tillsonburg. Other Christian broadcasters who are part-time instructors are award-winning Barry Kentner and engineer Dieter Kunz.

Bestall is a consultant for Bill Johnstone, who is working to start a family broadcasting station in Hamilton. Bestall

says Johnstone is ready to go except that he needs 600 people to sign up as members who pledge modest financial support.

Another encouraging factor is that station CKEY in Toronto will be spending \$1 million a year to help people with Canadian-content programs if the originator of the program gets six radio stations who are willing to carry it.

While Christian family broadcasting is moving slowly in Canada, it has blazed forward in the Soviet Union, says Bestall. Several months ago the Russians were inviting people to help them with Christian radio, and now a Christian TV channel is starting there. Willner says that some months ago a Russian wrote to inquire about their training program.

Lots of work is waiting to be done by Christians in radio broadcasting, Bestall says. He has the faith that more and more people will develop professional skills with him and his colleagues.

## Young actors are tragic figures, says 'Father knows best' child star

ORLANDO, Fla. (EP) — The number of former child actors who have returned to the public eye as tragic figures rather than as rising stars points to the harsh realities behind Hollywood's glamorous images, according to Lauren Chapin, who played Kathy Anderson, the youngest child on the popular 1950s television program "Father Knows Best."

In an article published in the August issue of *Charisma* magazine, Chapin speculates that child actors grow accustomed to the continual

high of an intense filming schedule, national attention, and high income. When stardom fades, child actors are passed over for work, becoming has-beens before reaching adulthood.

"From the age of 7, I was working 12 hours a day, six days a week on the set," Chapin recalled. "So when our TV series folded, there I was at age 14 — all used up, washed out, an unemployed has-been thrown out of the studio lot."

Chapin, who speaks of being pushed by an alcoholic show-business mom and

sexually molested by her father, went into a downward spiral that led to drug addiction, prostitution and attempted suicide. Her life turned around in 1979, when a neighbor invited her to church, and she accepted Christ as her personal Saviour. "I learned that day no sin is so great my God can't forgive it," she says.

Chapin is now ordained as an evangelist, and also counsels Christians who are victims of drug addiction and domestic abuse.

an enlightening brush with death.

Confronting death can and sometimes does bring about profound, positive changes in a person. But the missing element here — as in *Regarding Henry*, a recent film in which a near-fatal head injury turns a lawyer's life around (see C.C. Aug. 16) — is the spiritual one.

At one point Jack MacKee does ask his dying young friend, "Do you pray a lot? Is that what keeps you together?" Her answer betrays that prayer seems to be merely an

emotional survival device for her. Yes, she prays, she says. But she also meditates (implying Yoga or some related art). And (laughing) she adds, "I eat chocolate." So much for discussing the spiritual implications of facing death.

Jack's answer to that barely-asked question is to be a better person after his recovery: a more compassionate doctor, certainly, but also a more caring husband and better father. Noble aims, all — as far as they go.

Despite the film's spiritual

deficiency, *The Doctor* is an intriguing and not unbalanced look at aspects of the medical profession which do need re-evaluating. Not only will this film make anyone who has been a patient feel good, but it might even force a few doctors to reassess their attitudes. The three elderly women who sat behind me in the theatre seemed to think it would. As one of them said afterwards, "Every doctor I know ought to see this movie." And her friends nodded in agreement.



# Church

Marian Van Til, page editor

## South African Reformed Church on way to reconciliation with South African Anglicans

GRAND RAPIDS, Mich. (REC) — The Dutch Reformed Church (DRC) in South Africa has offered its apologies to the Anglican church for its criticism of the Anglican Archbishop Desmond Tutu. In 1988 the DRC sought an official contact with the Anglicans. The contact was then denied because of DRC

objections to Tutu's participation in a protest demonstration. The demonstration was against the banning of anti-apartheid organizations under former prime minister P. W. Botha.

Both DRC moderator Pieter Potgieter and Bishop Tutu expressed hope that contact could now be made. Tutu

suggested that the ecumenical relation should be pursued in the context of the South African council of Churches (SACC).

The DRC applied for observer status in the council. At a June meeting of the council, however, the application was refused, following a long debate. The

DRC was encouraged to reapply after a year. The meeting suggested that the DRC had to separate itself unequivocally from its previous attacks on the council of churches. It also urged that the reasons the DRC wanted observer status in the SACC be made clearer, and that the DRC take steps to open unity talks

with its Dutch Reformed sister churches. Finally, the council asked that the DRC be prepared to offer Christian critique of this government and subsequent governments in South Africa.

## Religious divisions fuel Yugoslavian conflict

BELGRADE, Yugoslavia (REC) — An ancient Christian division plays an important role in the ethnic nationalism that is threatening to break up Yugoslavia. Slovenia and Croatia, the two provinces calling for independence, are primarily Roman Catholic, while the capital city, Belgrade, is located in one of three primarily Orthodox areas. Between them lie two small provinces that are mixed, and which include a community of European Muslims.

The religious leaders have tried to call for peace. They insist that the conflict has

nothing to do with religion. Yet they promote love of one's own family and people and refuse suggestions for collective, ecumenical action, according to a visitor, A.M. Oostlander. Oostlander traveled to Yugoslavia recently as a member of a delegation from the European parliament.

Oostlander observes that the church leaders are caught up in new politics and have little idea what to do. They do not look to the broader European community for help. Oostlander sees little hope from the present political leadership. Communists

converted to democracy and some of the new authoritarians taking power do not have the political "common sense" that other Europeans might expect.

Ironically, Oostlander, himself a member of the Reformed Churches in the Netherlands, found he liked the Muslims most. He found their politicians speaking against nationalism and ethnicity and against authoritarianism. Yet their minority position made them vulnerable. He asked whether there would be Christians who would protect these Muslims, if "pilgrim songs become pogrom realities."

## African church planters meet in England

BRIGHTON, England (EP) — Church planters from 12 African nations met recently in Brighton, England, where they founded the Association of African Church Planters July 12. The group was attending the conference sponsored there by the International Charismatic Consultation on World Evangelization. Over 2,500 from 110 nations attended the conference. The Rev. Gichuru Jeremy of Kenya

was chosen as chairperson, the only non-African present at the founding, the Rev. Don Dunkerley, head of Proclamation International in Pensacola, Florida, was elected secretary. The newly formed AACPP represents many denominational traditions, including Anglican, Lutheran, Pentecostal and Presbyterian. Members of the group plan to meet next in Harare, Zimbabwe, in 1993

## Bible society formed in Ukraine

KIEV, U.S.S.R. (EP) — The newest Bible Society to be formed is the Ukrainian Bible Society, founded June 22 in Kiev when 79 delegates from a broad range of churches unanimously adopted statutes based on a model provided by the United Bible Societies (UBS)

"Under a bust of Lenin, we walked into the main hall of the Palace for Scientific and Technical Propagation where delegates were arriving to establish an organization for the propagation of the gospel," said Terje Hartberg, the UBS coordinator for the USSR and Central and Eastern Europe.

"We are extremely grateful that, after point-by-point discussion, the program went through with relative smoothness, and it was a great privilege for us to be present," he added. The Ukrainian Bible Society is open to co-operation with all churches in the Ukraine.

## El Salvador Reformed Church growing fast

SAN SALVADOR, El Salvador (REC) — An indigenous Reformed congregation in San Salvador has grown to 47,000 members over the past 12 years. The pastor is a man from Guatemala who is eagerly learning from Calvin's *Institutes*. The church has adopted the Canons of Dort as its official doctrinal statement.

Rev. Juan Boonstra, a Spanish-language broadcaster with the Christian Reformed Church's "Back to God Hour," reports that he saw pictures of the annual evangelistic meeting of this congregation, where 90,000 people come to hear the gospel. The congregation now has 25 full-time ministers.

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## Jesus didn't claim to be God?

LONDON, England (EP) — Writer A.N. Wilson's forthcoming book about Jesus is stirring controversy even

though it hasn't yet been published. The flames of controversy are fueled by Wilson's comments that "nowhere in the New Testament is it stated that Jesus Christ claimed to be God," and his insistence that among theologians "you would be hard put to find one who believed that the historical Jesus claimed to be a divine being." The *Sunday Telegraph* has compared novelist Wilson to Kitty Kelly, author of a controversial biography of Nancy Reagan.

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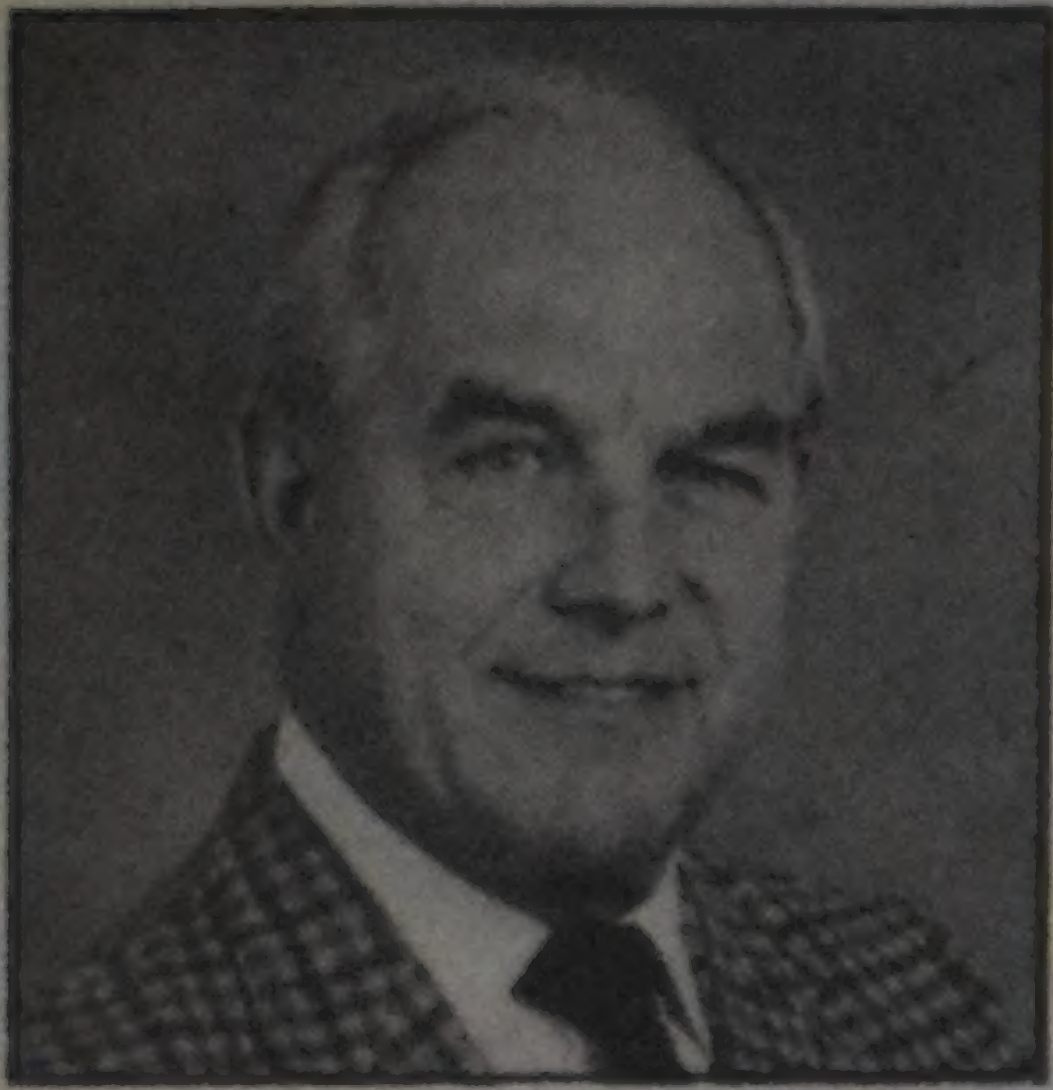
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Canadian Church Scene

Jacob Kuntz

Children and TV

In an issue of the *United Church Observer* this spring: the well-known Roy Bonisteel tackles a subject that is not new: the effect watching TV has on children. How bad is it? Under the heading "It starts with 't' — and stands for trouble," Bonisteel makes the following comments:

"A manufacturer of baby cribs has just announced an innovative new model. In the corner of the crib is a small TV monitor which relays programs selected from the family set and is designed to keep the baby entertained and amused (read: quiet) at any time during the day or night.

"In Kansas, some school buses are being equipped with a television set and VCR to keep the kids entertained and amused (read: quiet) while they travel to and from school. In a radio interview one of the bus drivers praised the system saying the students "behaved like lambs" as they watched re-runs of taped TV programs.

"Clearly we are using television to sedate children. How often have we asked noisy kids, "Why don't you go and watch some TV?" Could it be that television watching contributes to their later restlessness? Like any narcotic, television induces a stuporous lethargy. When it wears off, people become edgy, more rambunctious, more disruptive. A child's natural energy is repressed while lost in TV-land only to explode when the tranquillizer is removed.

"Yes, there are programs of educational merit on television, but I don't believe these are the children's favourites. If they were, we would see a more competent group of young people as they get older.

"How alarmed am I? Think about this. One in five Canadians 15 years of age or older, most of them born in this country, are unable to read this sentence. They also couldn't read it if it were translated into French. Statistics Canada tells us that about a quarter of young people aged 16-24 can manage only simple reading materials for jobs that are 'not too complex.' Six per cent of young adults cannot read any words and barely recognize key words in common written material.

"If all the television sets in the country were shut off it would not necessarily change those statistics. But surely more time away from the set would give a child the opportunity to assimilate what was taught at school, more time to talk and think and ask questions. More time to be creative, to wonder and dream."

Condoms in R.C. Schools?

The Roman Catholic separate school board of York Region (Toronto) received a proposal from its education committee to "advocate the use of condoms." The board chairperson agrees that chastity is a better way, but "we must also concern ourselves with the welfare of those who may reject the teachings of the church." In *The Catholic Register* of May 4, 1991, we find a statement of Archbishop Ambrozic in which he uncompromisingly indicates what the position of Catholic schools has to be.

"The challenge is real; we are confronted with disheartening information about the extent and early age of adolescent sexual activity. But our response to this challenge must not be to abandon education for chastity, which is the core of Catholic education in human sexuality. To advise the use of condoms is to condone sexual activity in the eyes of the adolescent, despite intention to do otherwise. Contraceptive education sells out the value of chastity.

"We must be clear in our conviction that abstinence is a realistic and attainable goal for our young people. We need to continue to present and promote chastity as the virtue that humanizes sexual life.

"Condoms are a technical and superficial response to what is fundamentally a social and moral problem. Encouraging their use as a

reliable method of avoiding the consequences of sexual activity is a cynical solution rooted in the belief that technology can provide answers for all human problems. Such an approach is guaranteed to fail.

"Young people need to be taught well that their sexuality is an integral part of God's plan. It is a beautiful dimension of creation, and its life-giving and loving meaning comes from God.

"When we ignore or abuse this meaning, we bring harm to ourselves and to others. As intelligent and free creatures of God we are not the unwitting victims of deterministic forces, instincts or drives.

"In the sexual dimension of life this means to live in the way that God intends, not as whim or passion dictates."

Alcohol

The "Youth" column of *Clarion* (Canadian Reformed) May 10, 1991, was written "For those who drink." The article does not forbid drinking but points at the possible effects of alcohol as it "causes us to lose self-control and robs people of the keen edge of Christian discernment." Young (and old) people are clearly warned against the dangers of excessive drinking. We quote the following passages:

"What's wrong with drinking? The answer is: nothing. The Bible never forbids people to drink alcoholic beverages. Some fundamentalist Christians of various stripes may be appalled to see any believer drink, but the fact is that Scripture has no blanket prohibition of drinking.

"According to the Bible, the problem with alcohol is not its use but its abuse. We may not call sin what the Bible does not call sin.

"One abuse of alcohol clearly forbidden is drunkenness. To be drunk is to be so affected by alcohol that you lose normal control over bodily and mental faculties. The Bible views drunkenness as a real threat for all believers.

"But what about the more sophisticated uses of alcohol?

"Are we allowed to enjoy the effects of alcohol? I think the

answer is that, in moderation, we may. Ps. 104:15, for example, states that God gives wine "to gladden the heart of man." A glass of wine or mug of beer can be enjoyed as a created gift and can refresh and cheer us as does a good slice of bread. Our Lord also drank wine. Although some may choose to abstain, this may not be enforced as a rule.

"However, teenage alcoholism is a rampant social plague in North America. Some of you may be a lot closer to this nightmare than you think.

"So the rule must be: 'Let the user beware.' Think of the tens of thousands who die each year in North America in alcohol-related traffic deaths (not to mention the hundreds of thousands who are injured).

"In conclusion, if you are going to drink, remember that you are dealing with a

dangerous substance. Every beer can and every bottle should be marked with a skull and crossbones. Even as you drink you may never allow those bottled spirits to drive out the Holy Spirit.

"Practically speaking, this means avoiding the bar and lounge scene. It means that you consume no more than one or at the very most two drinks on any one occasion. And as a final point: Spirit-filled believers do not feel the need to always have alcohol on hand whenever they come together as young people. If alcohol is always present, that is in itself a clear sign of abuse and it must be stopped. (It may also be appropriate to mention that drinking by minors is illegal in all public place. And even in private homes, minors may only drink if the liquor is provided under supervision of a parent or guardian.)"

The mentally handicapped and the church

Attention for the mentally handicapped and their place in the church is growing among Christians. We can be very thankful for this trend. The *Catholic New Times* of May 26 tells us of a convention of the Catholic Women's League with the well-known Rev. Henry Nouwen as speaker. Nouwen is not only a professor and a writer renown, but since 1986 he has also been the pastor at Daybreak, a home for mentally handicapped adults. We read:

"He spoke of his experiences with Adam, the man assigned to be his special charge. Nouwen, a professor of mystical theology, described his change in attitude from initial fear of the severely handicapped to a deep appreciation for the lessons that only 'God's poor ones' can teach. From Adam he learned in a concrete way that 'being is more important than doing; the heart is more important than the mind, and what makes us human is not our ability to think, but our ability to love and be loved.'

"Nouwen also cited the way the mentally handicapped can unify a diverse community. The job of caring for Adam is shared by volunteers of many faiths and nationalities and their ability to live together might not have been possible under 'normal' circumstances. L'Arche is a model for what could happen at the parish level if the mentally handicapped become a vital part of parish life.

"At the business session, Rev. Richard Hockman, a Holy Cross priest working with Catholic Charities in Toronto, reinforced Nouwen's message. After 28 years of involvement with programs for the mentally handicapped (22 of those years in the U.S.A.) he assured those present that welcoming friends with developmental handicaps into their parish setting is a risk worth taking. 'The greatest hazard in life is to risk nothing,' he said, 'because then one can never gain true freedom.'"

Jacob Kuntz is a retired Christian Reformed pastor who lives in Kitchener, Ont.

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## Features

## Diary of pain and fear... and hope

The following poems and story were written by an incest survivor from eastern Ontario, a mother in her early 30s who was raised in the Christian Reformed Church. She told us that stories about incest which appeared in *Calvinist Contact* in the fall of 1988 helped her open locked doors and made her realize that she was "one of those statistics." It took more than a year before she could share her story with anyone. In 1990 she began getting counselling, during which time she learned that what she had remembered was "only the tip of the iceberg." At this time, too, she began to write down her thoughts and feelings in the form of poetry and prose. She is willing to share some of her writings with the readers of *Calvinist Contact*. Through these lines she hopes to be "the voice of our pain and our fear to anyone who will hear."

November 12, 1990

so much fear  
cold, writhing, stomach-clenching fear,  
blackness  
nothing-to-look-forward-to bleakness  
dim, dark,  
no-light-in-the-tunnel emptiness;  
even sleep is not inviting:  
leading only to freezing, iron-grey dawn.

Antidote: Job 23:10  
Isaiah 43

November 21, 1990

Day 2 after the "breakdown"  
and rallying forces swarm to lift me high  
with loving eyes, gentle embraces, concerned voices

"We love you we'll be with you let us care"  
and I seem to listen and I seem to hear  
and I seem even to respond

but all along there's a wall of ice  
protecting my soul  
harbouring the pain  
holding it close  
and from inside my glittering barriers  
I stare blankly at the hovering devoted faces.

The warmth of their love does not penetrate my shell  
the beautiful phrases I long to claim bounce off my frozen armour

And it's lonely inside, so lonely  
and hard and cold and terrible  
I can't bear to walk the fear-filled future  
not alone, not ever

and yet the trickling of a tear  
the heart-wrenched sob  
the pain-filled cry a chink in the armour?

November 30, 1990

Inside it's lonely and cold  
and I am afraid.

My apprehension becomes weepy confusion.  
My fear turns to trembling paralysis.  
I am helpless and hopeless and shaky and small  
and so alone

It is now I should be reaching out  
beseeching, requesting a listening ear,  
sharing the doubt and dread locked in,  
bidding despair and blackness flee.

But the plea is choked back,  
stuck deep inside the pain and fear.  
The words don't reach my lips.  
I remain silent, still and hard as ice.  
Except for my eyes (read the pain in my eyes)  
and I know I would ask if I could.

March 24, 1991

Dread is my constant companion  
it walks me through my days  
threatening always to erupt into chaos

but I've got my barriers, my safeguards:  
the anguish encased in my heart  
prohibited from tainting my whole being  
my breathing quick and shallow  
jaw clenched, thoughts censored  
life rigid, busy, firm  
fear contained, control maintained

until, yet again, guards slip, barriers crumble  
terror and agony explode from my heart  
ripping out and out and out  
to encompass the body entirely  
legs buckling, arms clutching  
chest heaving, body shuddering  
sobs and screams stifled by the crushing pain

now the anger surges forth  
cleansing, justified rage  
strengthening, empowering, calming  
chasing the fear, the disabling apprehension  
filling me with determination and hope:  
this dread will not hold me hostage forever

I claim his promise  
"do not be afraid for I am with you"  
"then I sought the Lord and he answered me  
he delivered me from all my fears"

June 11, 1991

I feel I'm a one-dimensional character in a short story:  
no past, no future; only present-day crises,  
and all around me move the well-developed characters  
of five-generation block-buster novels,

savouring their safe, pleasant pasts,  
every anniversary, every birthday an occasion  
to celebrate, reminisce,  
building their castles in the air;  
comfortable with their hopes and dreams of tomorrow  
their speech laced with words synonymous with joy, peace, safety:  
family, Christmas, home, father (Father!)  
every day a challenge, an opportunity to build relationships,  
to be creative, to serve with love and energy

while I'm just striving to survive,  
one day (one hour?) at a time  
I do not claim my past — its horrors have become today's reality,  
and even good memories carry their own stabbing pain;  
common place words have distorted meanings,  
they cut to the quick;  
everything has been tarnished, twisted,  
the happy childhood I crave to believe in  
turned to ashes in my heart;

there is no time, no energy, no faith for dreams or hope;  
compassion, aspirations, creativity lie dormant  
under a crushing blanket  
of pain, fear, suspicion, paralysed self-esteem;  
it is almost too much to bear,  
this existence of as much substance as a paper doll  
threatens to overcome me, almost...

I remember through the fog of confusion  
another Book which includes my name  
no past, no present, no future  
only a name and an identity: child of the Father.

An unforgettable journey



December 21, 1990

Oh God, my God, my Deliverer, it's too much to bear:  
the devastation of yesterday  
the terror of today  
the uncertainty of tomorrow  
the despair, hopelessness, loneliness.

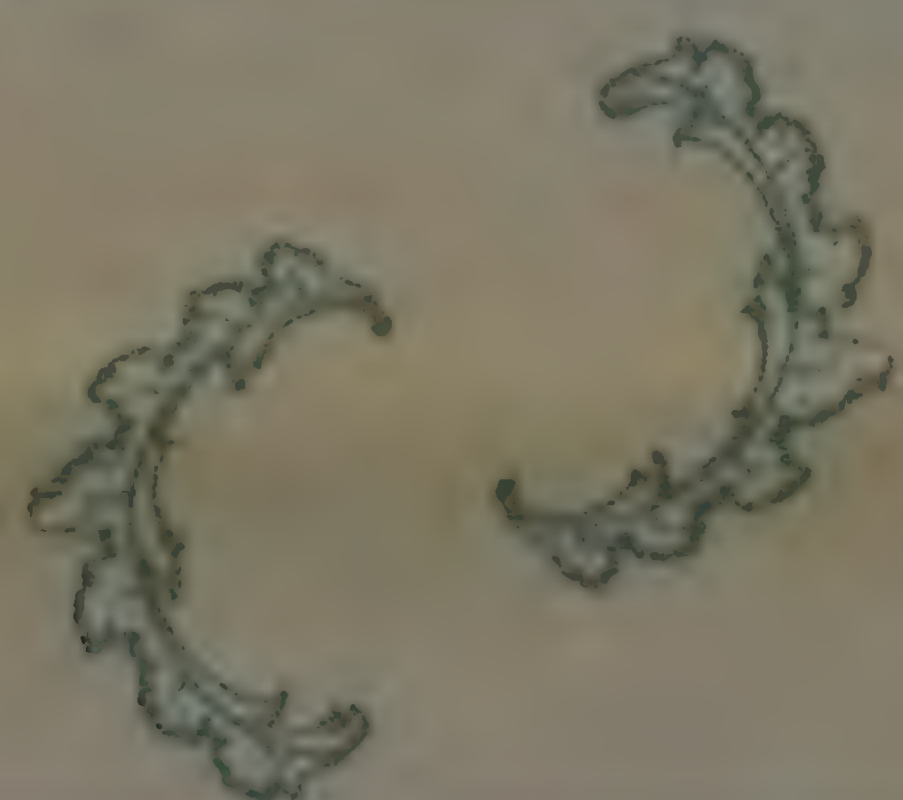
You know my bitter anger; frozen, locked inside  
anger with my God, myself, my neighbour.  
Release the rage, transform it into healing power.

You see me weep with anguish and grief,  
tears drawn from the very core of my being.  
Gather the torrent into a cleansing, refreshing stream.

Oh God, my God, my Saviour, it's too much to bear:  
the faithfulness of yesterday  
the lovingkindness of today  
the bright hope of tomorrow  
the righteousness, holiness, mercy.

You know my compassionate love; frozen, locked inside  
love for my God, myself, my neighbour  
Release the devotion, free it to embrace loyal, accepting hearts.

You see me weep with wonder and thanksgiving,  
tears drawn from my very soul.  
Accept my tears of awe, streaming out in praise and adoration.



February 22, 1991

The journey begins at the marsh. It is a mild, sunny day, breezy and free. The rowboat is ready, waiting, tethered to a stake in the middle of the marsh. There is no shore, no end to the rippling marsh grasses, glinting green and gold in the sunlight, swaying restfully in the breeze. Nothing is present in the sea of grass but the weathered grey rowboat, the water lapping its sides as it bobs up and down, tugging at the rope which secures it to the thin rust-red stake. It seems only natural to sever the bond, to let the little craft take me where it will. We leave the marsh with its dancing grasses and head out into open water, drifting aimlessly under blue cloudless skies, the water beneath us clear and silken as glass. The warmth and quiet lull me to sleep as we float, time and pain forgotten.

I awake as we approach a tiny, deserted cove. I feel a sudden tension dispel the languor of the past hours. The cove is too dark; it strikes a wariness into my mind; it doesn't feel safe. But the boat sails relentlessly nearer as I call

out soundlessly, "It's too dark; don't take me here!"

But I am here and the darkness is warm, enveloping, non-threatening. The sand is dry and soft beneath my feet; the narrow, sloping walls of the quiet inlet shelter me with tranquillity. I am at rest again, accepting the darkness which at first alarmed me. My eyes penetrate the blackness and the dread, they fade ever so slowly before my determined gaze. I have a sense of purpose now. I have a job to do.

The bonfire blazes in the darkness, shooting sparks and heat into the night. The little girl is there, calm and fearless, watching me with confidence and trust as I build the fire higher. Crates and empty baggage are heaved onto the pile with mighty groans, angry shouts, soul-wrenching cries. Yet the child remains unafraid; in fact, she joins me in my battle.

All the pain of yesterday, the unspoken shaming rules, the narrow-minded attitudes, the cutting words, the binding, judging community, the growth-stunting family, the terror, shame and devastation

of the past are heaped as one ugly blazing putrid mass to be burnt to a cinder before the eyes of the child and the woman. We are strong and determined together, justified by our quest for truth, healing and freedom. We stand united until the last ember dies out and we are left exhausted and exhilarated in our fortitude and resilience.

We are taken to a mountain at the edge of the world. The jagged peaks of the mountain at our back reach to the heavens, their upper rocky regions huddled in their sheltering blanket of clouds. The tiny wild flowers mingle their pastel blossoms amid the emerald green of pungent alpine grass. We are standing on the edge of a precipice, surveying the achingly beautiful universe, permeated by a sense of freedom which elates us. And though we are so near to falling off the edge, there is an incredible sense of safety and stability, of permanence and purpose. And arms entwined, we enjoy our peace, our hope, our solitude.

Fern M. Boldt

I was sitting beside Casey (not her real name) on the front-lobby steps of her high-rise apartment. She was nearly scrunched into a ball as she sat with her knees up under her chin, her elbows in her lap and her face buried in her hands. Her long, straight blonde hair covered her face as she hunched forward. She seldom looked up, and spoke in such quiet tones that she often needed to repeat what she had said so that I could understand. Her body language and the way she dressed gave evidence to her low self-esteem. She was haunted by numerous fears; hateful, impetuous, full of bitter anger, trusting no one. As I sat there beside her a safe distance away I thought back to my first contact with her in November of 1988.

I had found a note hurriedly scribbled on the message board on the refrigerator: "Casey called."

"Casey who?" I asked my son who took the call.

"I don't know. It sounded like a young girl."

Then I remembered having received a call from Pastor Thom that he had given my telephone number to a troubled, 17-year-old girl with the hope that I could be of some help to her. I hoped she would call again. She did... and it was the beginning of one of the most memorable experiences of my life.

For weeks she called every few days. Most of our conversations were a half an hour to one-and-a-half hours long. They were punctuated with periods of silence which lasted up to five minutes or

more. I used those times to silently pray for her. Many calls ended abruptly as she slammed the receiver down in my ear. Either she didn't like what I said, or her mother had come home unexpectedly.

She always asked, "Why did your pastor tell me to call you?" "Are you a professional counsellor?"

"You're not my mother. If my own mother doesn't care about me, why should you?"

"Why are you doing this?"

"What are you getting out of all this?"

After a few weeks her curiosity got the best of her and she asked, "What do you look like?" I described my appearance to her, then asked, "Would you like to have a picture of me?"

She wouldn't allow me to send it either to her mother's

address or to her married sister's house for fear of what they might say. She didn't want anyone to know she was sharing her life with anyone else. I suggested meeting with her in a safe public place. After a great deal of persuasion and reassurance she agreed to meet me at a corner store near where she lived. I wondered how I would recognize her if she actually showed up. I browsed around the store, mentally checking out every customer. Sure enough... she came! She motioned for me to go outside where I spoke briefly to her. I gave her my picture and something to read. I made the mistake of lightly touching her on the shoulder when we parted. She pulled away sharply and gave me a menacing look. I knew I had blown it. She later told me that if I ever touched her again she would break every bone in my body. And I knew it was not an empty threat.

I asked to see her again; she agreed to meet me at her school before her classes started. I drove across the city many times to drop off notes to her. I gave her books to read, but she said she didn't like to read. If I asked the secretary to see her, she often greeted me with, "What are you doing here?"

Several times she wrote and told me to forget about her and not to contact her again. I'd write back and assure her that the door would always be open if she wanted to talk. It wouldn't be long until I heard from her again.

### Trust inadvertently betrayed

One night she called and said she had a present for me. She suggested that I pick it up at her school the next morning. I didn't see the note to remind me of the appointment until it was too late. I called the school, but she had already gone home crying. In her frustration she shredded every letter and book I had sent to her and cut the ear off the stuffed rabbit I had given her for Easter. For the next two mornings I was unable to go to the school. She finally had a friend of hers call me to warn me that if I didn't come the next day she would destroy my present. I made doubly sure I didn't let her down a second time.

She was so upset she wouldn't talk to me. She just thrust the gift at me and walked off. I gave my note of apology to her friend and hoped Casey would read it and understand. I trudged back to the car fully aware that I would probably

never connect with this girl. Then I opened the gift and found an adorable, large white, huggable teddy bear with a pink ribbon around its neck. I named it Casey after my young friend. After a few days of pondering my note she called and gave me another chance. She had even sewn the ear back on her little rabbit Fernie.

When her mother left for a month's visit to the United States I tried to get her to allow me to come and play a game of Scrabble with her. I promised not to touch her, only play one game and then go home. It took a couple of weeks to persuade her, but she finally conceded and let me come one Saturday afternoon. I whipped her at a game of Scrabble and promptly left.

Later that evening during a terrible thunderstorm I received a call from my frightened little friend. She wouldn't tell me what was wrong, but I detected the immense fear in her voice. I raced over to her sister's home where Casey was staying, alone, while her sister and mother were on vacation.

### Enveloping darkness

As I approached the house I noticed that the electricity was

Continued on page 12...



## Feature

### An unforgettable journey

...continued from page 11.  
off in that end of the city. Knowing how fearful she was of the dark I approached the house carefully. She was sitting there petrified on the stairway just inside the front door, clutching Grover, a bedraggled stuffed toy. She had no flashlight or candles. I refused to walk into the dark house when her black dog came bounding to the door. He seemed to remember me from the afternoon. He had growled and snapped at me when I picked up my shoes near him. I promised to fetch some candles and to return as quickly as possible. I lit them in the living room, but Casey was sitting around a dark corner on the steps of a narrow stairway going up to the second storey. I spoke a few words of comfort to her, and knowing how she felt about being touched, prayed for guidance. Then I took a chance and reached out both hands and gently touched her on her shoulders. She lunged forward, grabbed me and held me for a few seconds. Then I sat down beside her on the stairway and held her silently for nearly two hours until the lights came back on.

She later wrote about the experience and told me that it was the first time in her life anyone had hugged her. For that brief time the inner pain was gone. She didn't want me to leave that night, but I had to

return to my family. When I left, her inner turmoil returned. She actually sat on the steps for the rest of the night with enough medication in her hands to end her life, but God prevented her from doing so.

#### Tentative steps forward

Shortly after that she called me at work one day, said she couldn't stand living with her verbally abusive mother any longer, and was going to run away. I took a note over to her school the morning of the day she planned her escape and spent some tearful moments trying to persuade her not to leave to be a street kid in Toronto. I phoned my pastor and several close friends to pray earnestly for her to change her mind. By noon she called to ask questions about the shepherding home I had found for her to live in. By 3 p.m. she gave me permission to pick her up at school and take her to live with my friend who has a ministry to troubled teens. My friend keeps such teens without charge in her home until they have another place to go.

Casey and my friend hit it off from the very beginning and Casey began to show some signs of improvement. For the next four months I spent two evenings a week with her. We painstakingly went through the process of recalling some of the painful memories that were so

drastically affecting her life. We usually sat on the bedroom floor, leaning against the bed. We often didn't say more than a few sentences in those two hours. Most of the work was done by writing down questions for her on a scrap of paper and having her answer them as best as she could.

Often the recalled memories of her childhood left me weeping. It's little wonder that some kids seem so mixed up when they've experienced such horrible abuse. I learned that she had been abandoned by an abusive father, told by her mother that she wished she had never been born, been accused of breaking up the family, been severely mistreated at school, been sexually abused by male baby sitters, cruelly raped on several occasions, and miscarried a baby. It's no wonder she was so troubled, couldn't concentrate on her studies, got kicked out of school for misbehaviour, and took to drugs and drinking to kill the pain.

I often told her about God and how he could take away her hurts, but she refused to believe in one who would abandon her when she had needed him as a child. "Why didn't God stop it?" She thought prayer was as useless as talking to the air.

#### Learning to grieve

As an alternative step I suggested that we at least bury

some of the memories and have a memorial service for the premature baby she lost. So one evening we each drew a picture of a baby, (my husband and I had lost our first son), put them in a container, and buried it on the Lake Ontario beach near where she lived. With those drawings she also buried a picture of herself when she was pregnant and a little yellow teddy bear she had bought for her expected child. I knelt down beside her on the damp sand. I prayed for the children we lost and for God to comfort us.

We often went back to that spot. She grieved and agonized inwardly. Occasionally she would say, "I want my baby back." Usually we just sat there in silence, but sometimes she had me sing a children's song to them, hoping they would hear us and know that we still cared about them.

One night about 10:30 she called me and asked me to go sit by the "grave" with her. She had just returned from a meeting about abortion and was visibly upset. It was a cool, drizzling night in early May. As we started to walk down the steep hill behind the house I slipped on the wet grass and sprained my knee. But we kept going. As I limped down the narrow path through the tall grass toward the beach, I was reminded of one who walked a much more difficult and painful path for me. As we sat by the "grave" in the dark on the rain-soaked beach I prayed silently for Casey. I wondered when God would show that he had gotten through to this tough kid.

I offered to pray out loud with her many times about her problems, but she always refused. One evening in late July I got discouraged with her and said, "Casey, I thought if I listened to you and loved you that I could help you get over

this. I'm afraid I can't do anything more for you. You need a professional counsellor who can help you work things out."

#### At the crossroads

She said I was the first person she ever told this stuff to and she would never go through the pain of telling anyone again. So I took her home and didn't expect to hear from her again. She did write once to return my picture and some other treasured things I had given her.

I drew Casey a picture a few days later and sent it in the mail. It showed a girl standing at the crossroads. One road led upward to life with signposts along the way, such as: professional counselling, prayer for cleansing of inner guilt, help of Christian friends, love, happy family, inner peace. The other road led downward to death with signs saying: pain, guilt, drunkenness, drugs, rape, depression, despair. The girl in the picture said, "I guess it's my choice." Casey promptly ripped it to shreds and tried hard to forget about me. But that proved impossible.

A few days later she called again and said, "You know that picture you drew with the signs on it? Well," she hesitated, "I did something...but I don't think it was on any of the signs."

I said, "Well, if it had been written on one, what would it have said?"

She was silent for a long time. Then she slowly described to me how, the night before, she had prayed with a Christian friend living next door to her and had invited Christ into her life.

How I rejoiced with her!

*Fern Boldt is co-owner of a pool company in St. Catharines, Ont. She is studying counselling at the Ontario Theological Seminary in Toronto.*

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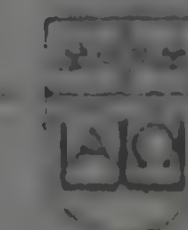
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## News/Sports

# Federal health ministry brings food rules up to date

Marcus Van Steen

OTTAWA (CS) — The federal Department of Health and Welfare is in the process of preparing a new "Canada Food Guide" to help Canadians keep abreast of recent developments in the field of nutrition. Health and Welfare has been concerned for some time that too many Canadians seem to regard nutrition as being less important than other things, such as being fashionably slender. Or they believe there is something old-fashioned and fussy about trying to maintain

a balanced diet.

Actually there is no great problem about a balanced diet if you follow the rules laid down in the "Canada Food Guide." These stress that instead of eating the same kind of food day after day, we vary our menus by seeking out a wide variety of foodstuffs. This is the cornerstone of good nutrition. Every food contributes a unique combination of nutrients. It stands to reason that the more varied your selection of foods in your diet, the more likely you are to meet all of your

nutritional needs.

The nutritionists at Health and Welfare are concerned that young people are preoccupied with fads rather than with good nutrition. Young women, for example, are smoking more than any other group in our population because they believe this will help them acquire and maintain a fashionable slimness. The fact is that while smoking does not guarantee a slender figure, it certainly increases the risk of a number of deadly diseases, including cancer and heart disease.

The new food guide is expected to urge us to cut back in the use of certain fats and to increase our consumption of foods that are rich in fibre, such as cereals, pasta, fruits and vegetables, especially leafy vegetables like spinach and chard.

### Pregnant women not 'eating for two'

The new guide will also stress the importance of nutrition during pregnancy. Health and Welfare has been concerned for years that some mothers-to-be appear to believe the old myth that they are "eating for two." Actually what is important is not quantity but quality.

Nutritionists recommend that during the first three months of pregnancy the expectant mother needs 100 extra calories a day. This means no more than another glass of partly-skimmed milk. For the last six months, 300 extra calories are needed every day. That could be made up by a

slice of toast and an apple or some other fruit. There is no need to worry about gaining weight. If the mother-to-be concentrates on a healthful diet, the weight gained during pregnancy will disappear within three months of the baby's birth.

Milk and milk products take on special significance during pregnancy because they are so rich in calcium and vitamin D. Expectant mothers who are allergic to milk should seek medical advice on calcium and vitamin D supplements. The expectant mother should also be aware that alcohol and nicotine can severely damage the unborn baby. And after birth the baby should be kept in a smoke-free environment.

For complete information on nutrition during pregnancy, call your local department of health. The number is in the blue pages of the telephone directory in the Municipal Government section.

REFLEXION



REFLEXION

John Byl

## Elementary school athletics: Making the team

There was a baseball team on which I dearly wanted to play. I tried out. I worked hard at making it. When the team list was posted I walked with pride to read my name, but it was not on the list. My heart sank and I was angry at the coach for not selecting me, since I thought I was better than many of the other players.

While the team was off to play their game, I sat at my desk — confused, angry, hurting and crying inside. That was 24 years ago when I was in Grade 7, and I can still recall those painful feelings. For an aspiring athlete in an elementary school, not making a team can hurt deeply and may discourage participation in the future.

Typically, the elementary school child's self-esteem is too weak to deal adequately with being cut from a team, and the experience will lower the person's sense of self-worth. I remember a colleague of mine who spent more time on the players' bench than on the basketball court, and later remarked that this taught him servanthood. He is an exceptional person and, I would venture, an exceptional child if he thought that as a child.

Both my servant-colleague and I played on other teams, but my concern is for those who are cut and then do not have the same opportunity and desire to develop their playing skills. For the elementary school child this is dangerous. Let me use one example.

### Physical maturation a key element

It is advantageous in a sport such as basketball to be tall. We have all seen early maturing children increase their height and be the star basketball players in Grade 5 or 6. But then their growth rate begins to slow and they are too short to play basketball by the time they get to Grade 10.

On the flip side, there are those who were too short to play in Grade 5 and 6 and who are the ideal height in Grade 10. But they have had little basketball training and feel too awkward to try out for the team. The selection of an athlete needs to be decided with a view that goes well beyond the immediate basketball season.

To ensure positive athletic experiences for elementary school children, consider the following suggestions, realizing that each school situation is unique and each may need to deal with these suggestions in quite different ways.

Physical education classes, emphasizing fundamental skills, intramurals and emphasizing fun participation should receive high priority, with athletic functioning as a supplementary activity. (Perhaps the winning intramural team should represent the school at an intra-school meet.)

Competitive categories should be based more on physical than chronological maturation. Physical maturation and its effects on athletic performance should be discussed with all students so that early maturers do not become too proud and late maturers do not develop a negative disposition to physical activity. League rules should demand equal playing time for all who come to the games. We should all keep children fired up for physical activity.

### Support overworked coaches

This may sound like an indictment against elementary school coaches who already receive too little help. These coaches — most often also teachers — devote many hours to this extra service for our children. Rarely do they get thanked. Often school boards irresponsibly provide no budget for athletic programs, so the coach also becomes a fundraiser. Members of school boards and education committees, as well as parents and supporters, need to take their hats off to these dedicated coaches, tell them how much they are appreciated, and help them where and when they can to ensure a positive experience for all.

With the Apostle John and the prophet Zechariah we, too, should look forward to a city in which there will no longer be crying or pain, and which is filled with boys and girls playing in its streets.

John Byl teaches physical education at Redwood College, Astoria, Ore.

## Police in British Columbia use high technology approach to crime solving

NANAIMO, B.C. (Canadian Scene) — In the city of Nanaimo on Vancouver Island, local police are called to investigate an abandoned truck and two men who have been seen running away. The men had been surprised while pouring gasoline on the vehicle which later proved to be stolen.

A police identification expert is called in from the local detachment of the Royal Canadian Mounted Police detachment. He lifts a fingerprint from the passenger door of the vehicle and within one hour has the name of a suspect in the theft of the vehicle. That suspect is later apprehended and convicted of the crime.

The system in use in B.C. is called Automated Fingerprint Identification System, otherwise known as AFIS. It was developed and implemented by the RCMP in co-operation with Vancouver city police.

The computerized system is replacing the time-consuming work of trying to identify fingerprints by hand. A memory bank of hundreds of thousands of fingerprints entered in the system is scanned for a match of a suspect's fingerprints. That match can take a matter of minutes compared to several weeks with the old manual system.

AFIS is part of the RCMP's national program of providing investigators with the latest technological developments in crime solving. These

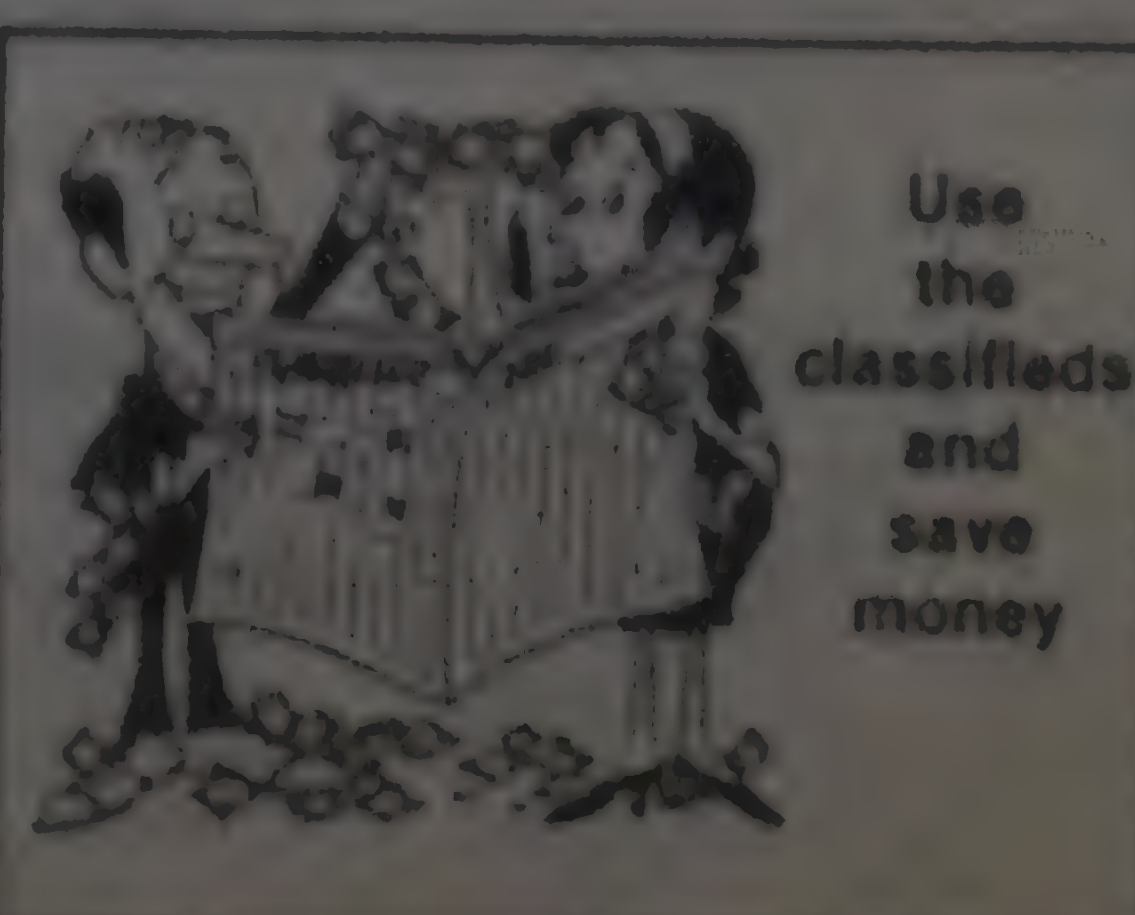
include laser lights to detect fingerprints that were previously too faint to be detected.

### Crime doesn't pay

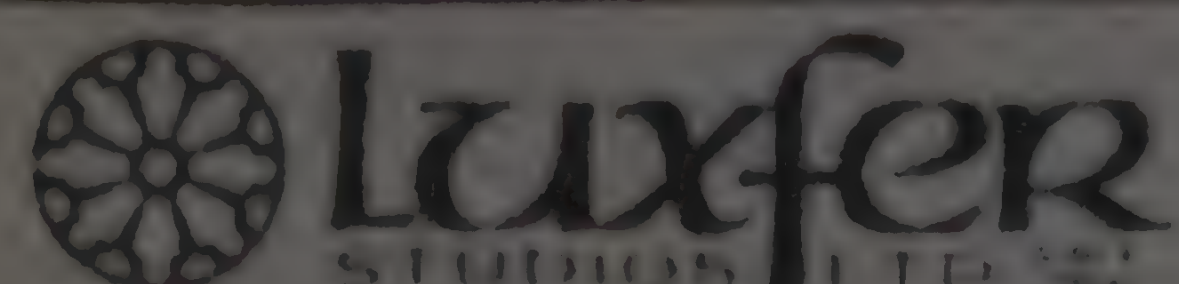
The police force now employs officers trained in blood spatter analysis to help recreate violent crimes. Other members of the police force are experts in anthropology and archeology to aid investigators in locating and analyzing human remains.

The new era of crime detection came into play when a Victoria RCMP officer was able to compile physical evidence which was crucial in convicting three men with brutally assaulting an elderly restaurant owner. Fingerprints were found on tape wrapping a club used in the assault and left at the scene of the crime. Then the tape was scientifically matched to material found with the accused.

The new techniques and dedication to obtaining and analyzing physical evidence at crime scenes is resulting in criminal convictions where suspects might have gone free.



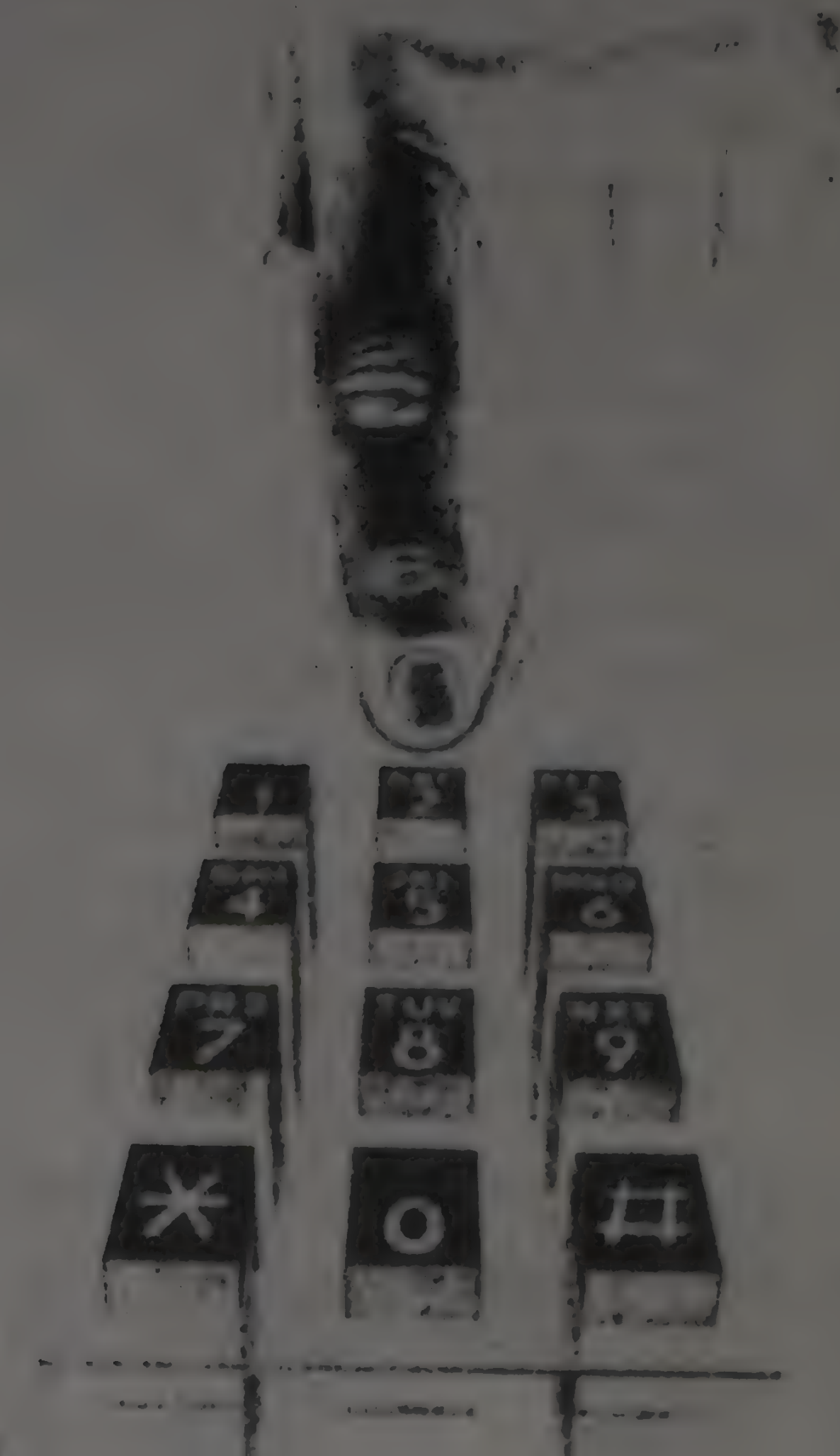




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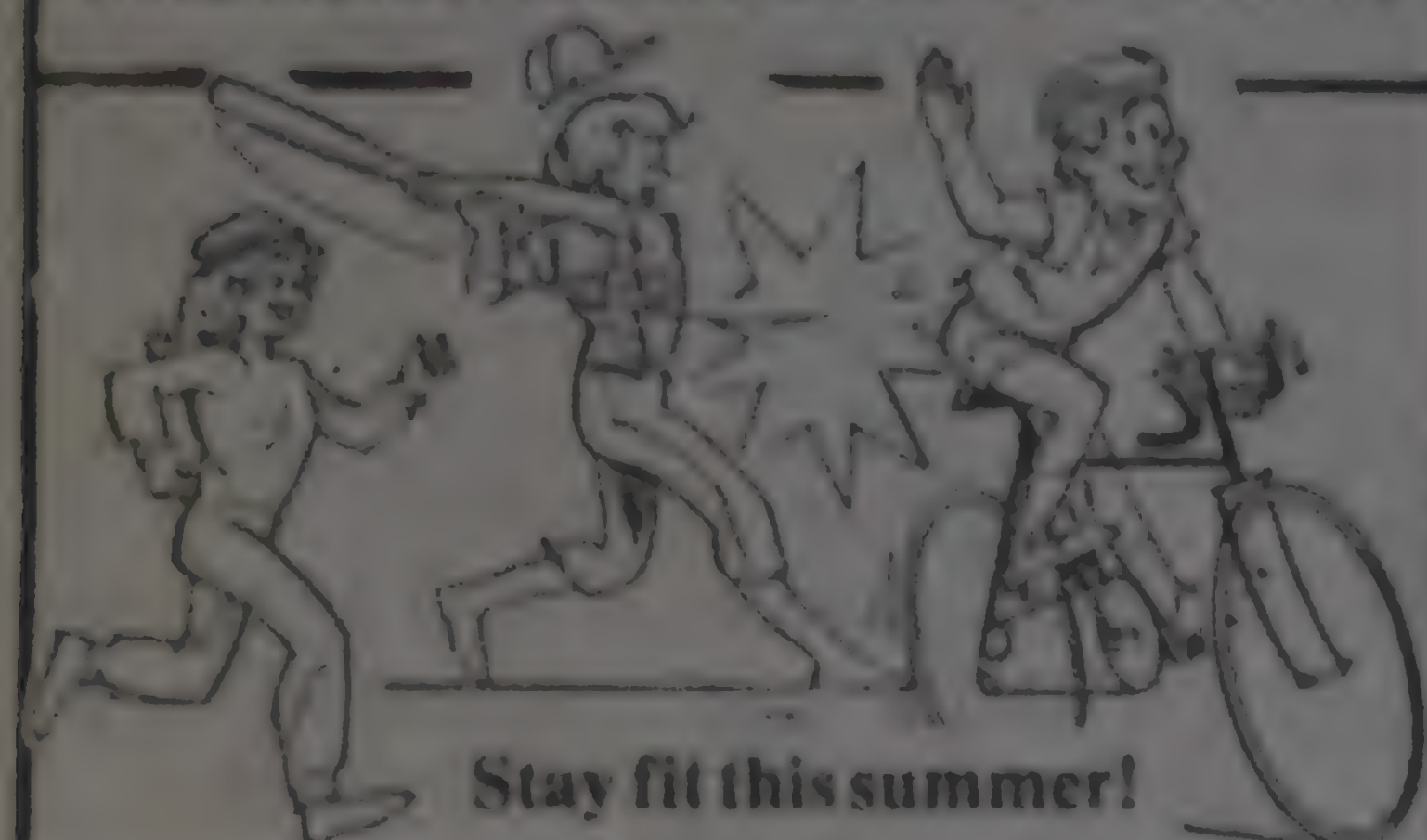


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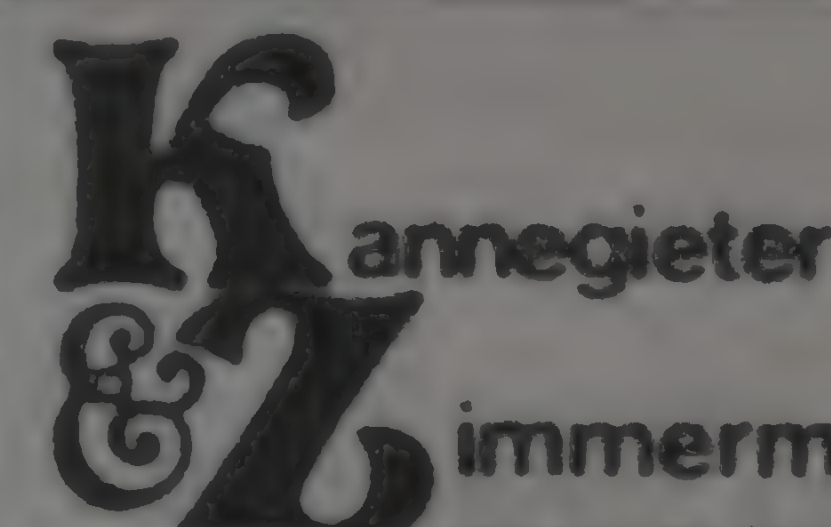
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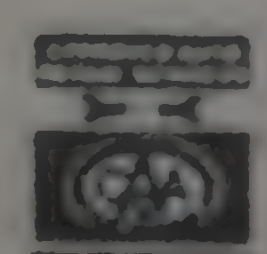
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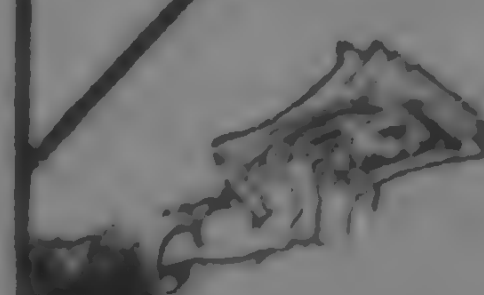


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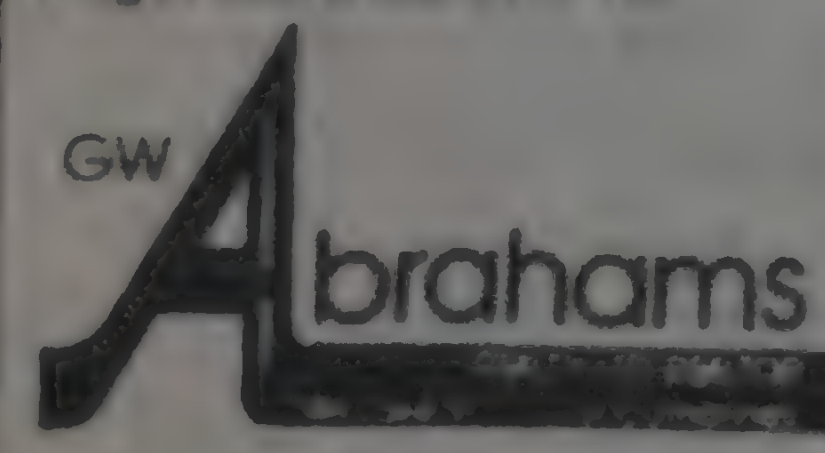


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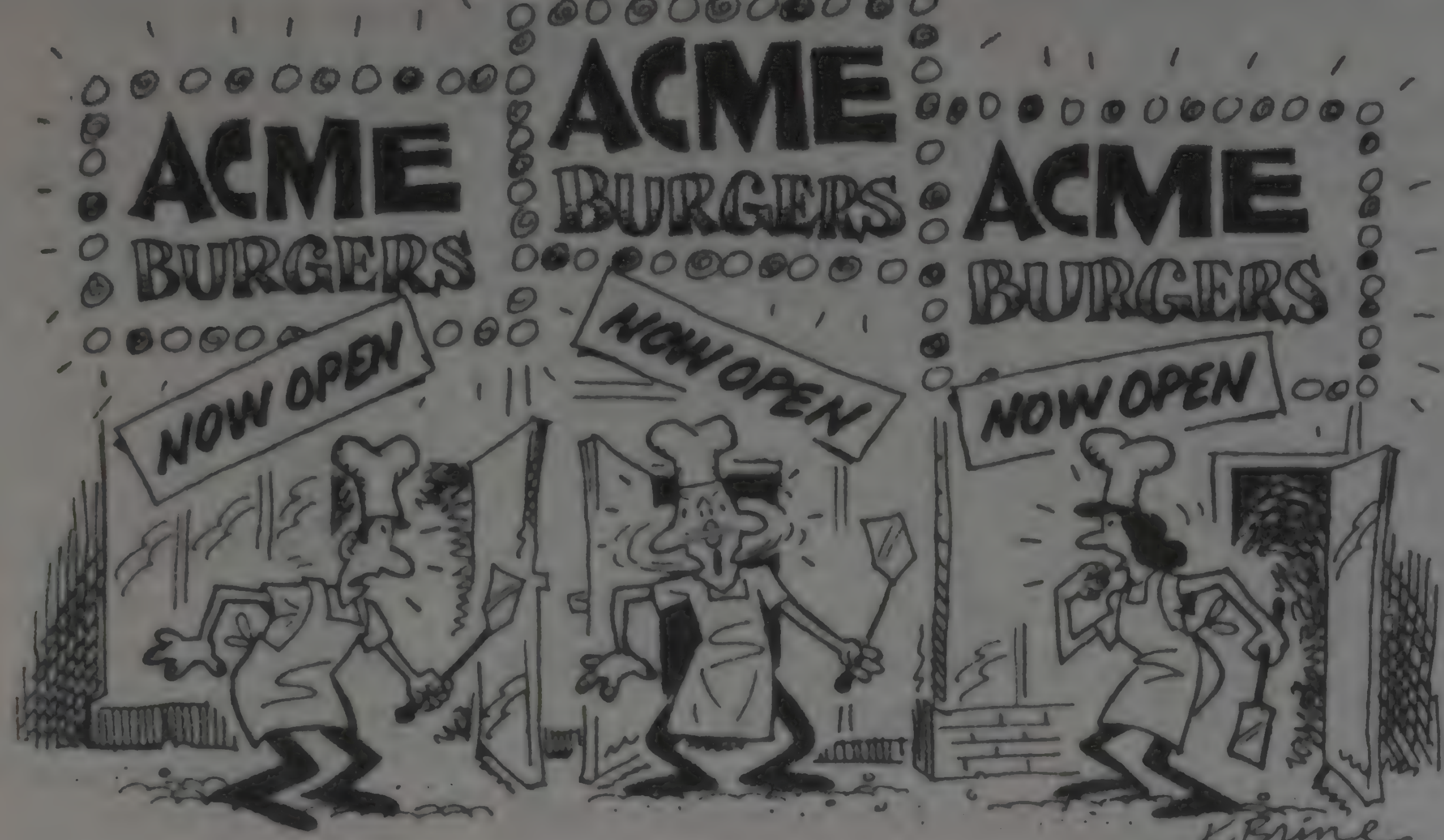
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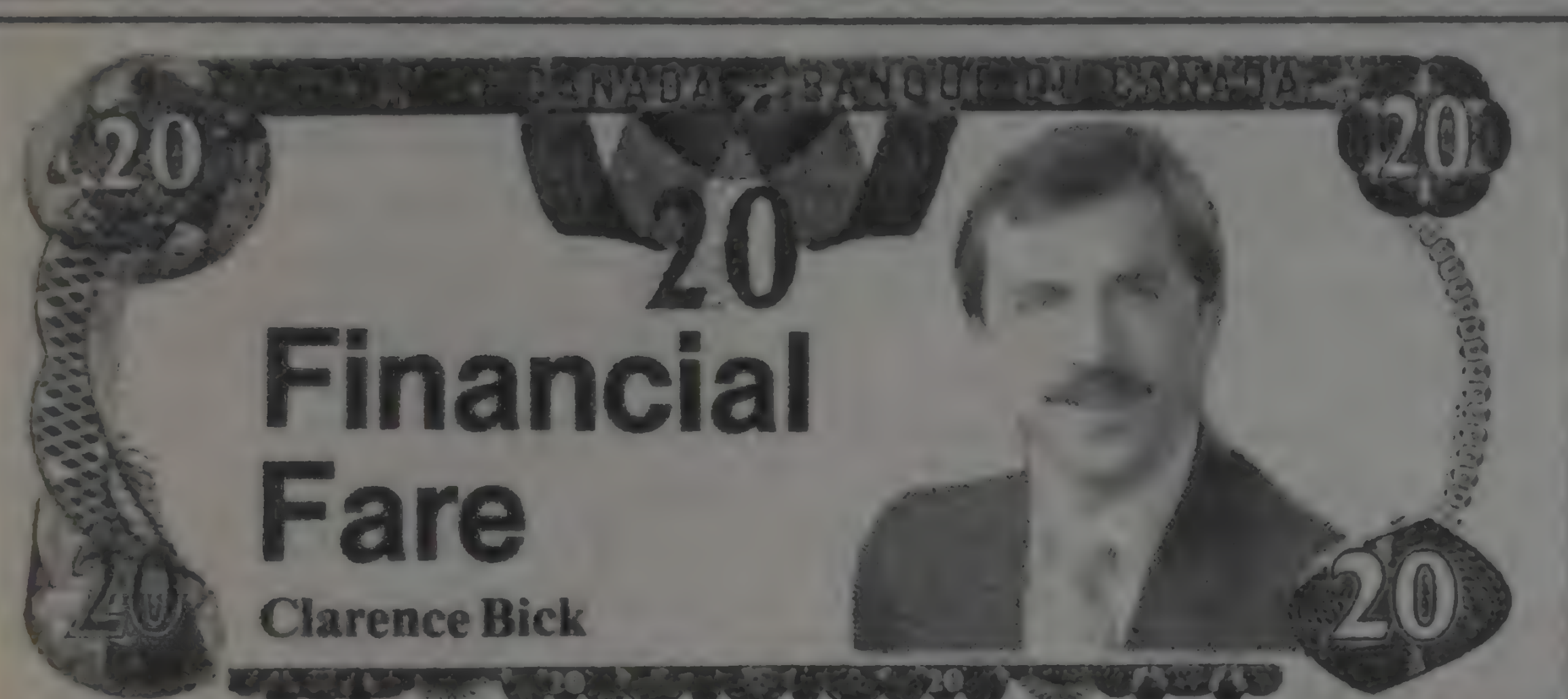
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## Business/Finance



Some franchisees complain about companies that let shops locate too close to each other.



### Financial Fare

Clarence Bick

## The attributes of a good investment portfolio

Of the many investments you can choose from, each will have specific qualities that make it attractive; but its use should be considered in light of how it will add to your total investment portfolio. The following attributes must be present in every high quality portfolio, even if each single investment does not possess every one of the attributes.

### SAFETY

There is no truly risk-free investment. Different types of investments will be exposed to different types of danger. For instance, interest bearing investments are exposed to taxes and inflation, while equity investments react to economic recessions and depressions. Diversification is the basic answer to risk — "Don't put all your eggs in one basket."

### RATE OF RETURN

Consider the following scenario. An interest bearing investment growing at nine per cent is offered. The investor's tax rate is 50 per cent, giving him or her an after-tax growth rate of 4.5 per cent. Inflation is currently at 4.5 per cent resulting in no growth in real value.

The focus of an investor when evaluating rate of return should be on the "after-tax rate of return." Besides fully taxable interest earnings, tax-free or tax preferred dividends and capital gains can be earned.

### COST OF THE INVESTMENT

It is important to remember that every investment has costs, whether hidden or stated. There is no free lunch. Investments with stated costs include real estate transactions which generally cost six per cent. Stock purchases can cost three per cent for a purchase and then three per cent again for a sale. So-called "free" investments include bank deposits, where there appear to be no costs. However, while the bank may pay you nine per cent interest for a deposit, this money could be lent out at 13 per cent. The bank's purpose is to make a profit by acting as an intermediary. Your focus should not be on the "four per cent" but on whether the interest you receive is worthwhile.

### LIQUIDITY

Because no one has a crystal ball into the future, a certain level of flexibility or liquidity is required in your portfolio. With interest-bearing investments, liquidity can only be maintained by accepting a lower rate of return. On the other hand, equity investments may be

liquid at any point in time; but there is no guarantee that they will have maintained their original value or climbed in value. While many investments are liquid in theory, you should check for a proven secondary market where the investment can be resold.

### FEASIBILITY

The word "feasibility" is a little more nebulous than the other attributes. There are many investment opportunities available but not every investor can take advantage of them. For instance, for the amount of money the average investor has available, it is difficult to achieve sufficient diversification and at the same time keep the transaction cost down to an acceptable level.

Feasibility will include things like convenience. Is information readily available, are the necessary receipts and tax forms sent to you? This concept will also include the notion of your personal time involvement. If you are personally involved with the investment for five hours a week, you have to ask yourself whether you are investing your money or your time.

### COMFORT LEVEL

If an investment keeps you awake at night, it is probably not a good idea. At the same time, it is far wiser to make investment decisions on the basis of logic as opposed to emotion. Emotional stress is not necessarily the result of a bad investment, but may be the result of bad information and investment myths.

Comfort level can be a two-edged sword. If a person cannot accept some discomfort with the fluctuating levels of equity investments, they are limited to the lower rates of return offered by interest rates. This simply means that discomfort has been deferred to a later time, the time when there is less money on which to live.

There are many ways to look at different investments. There is no single ideal investment perfectly suited to all investors. As a result, somewhat subjective decisions will have to be made. The framework above should help you objectively structure your investment portfolio.

*Clarence Bick is a financial planner from Ancaster, Ont.*

## Tips on buying a franchise

TORONTO (MCCR) — Franchise operations can be a good investment for those with enough money and the time and energy to make a business grow. During the economic downturn, even more people than usual are interested in running their own business.

To help make sure new franchise ventures will provide years of steady income, and to guard against promoters of worthless schemes, experts say potential investors should do their homework before buying into any plan.

"The only way buyers can be sure they're making the right decision is to investigate fully before they invest," says Whipple Steinkrauss, assistant deputy minister at Ontario's Ministry of Consumer and Commercial Relations (MCCR).

"Franchise trade shows and the Ministry of Industry, Trade and Technology's (MITT's) seminar on franchising given at various Ontario locations are two good ways to get information," advises Steinkrauss. Other provinces have similar seminars.

"Talk to the Canadian Franchise Association, and call your province's consumer information centre to ask for information about franchising. The public library is also a good place to read up on the industry."

### Lots of choice

The first thing the buyer's research will uncover is the great variety of franchise operations available.

Retailers selling automobiles, cosmetics and bicycles generally work in a simple system that serves mainly to limit a business's territory.

Examples of the more familiar type of franchise are often found in fast-food restaurant chains, motels and car-rental offices. In these plans, franchisees buy an entire system from the parent company. Consumers should find the products, service and even the style of the shop similar at any location.

Once buyers have a general idea of the sort of franchise they're looking for, they should find a lawyer and accountant specializing in small businesses. Experienced advisers will be able to spot potential problem areas and help determine if the franchise is right for the buyer's needs, as well as clarifying the terms of complex contracts.

### Talk to those with experience

Many people starting out in business don't know who can provide the services they need. To find good business advisers

and get a closer look at a couple of franchises in operation, buyers should talk to owners of successful franchises. It's useful to talk to less successful franchisees too. These can give a clear picture of the challenges and risks as well as the opportunities.

Taking the time to understand everything involved in the business before start-up will help ensure success in the long run.

When entering negotiations with a franchise company, all buyers want to know how much profit they will make. Most companies offering franchises try to give new investors a fair picture of income potential, but they can be driven by one-sided interest in corporate profits alone. Franchise earnings vary widely, depending on the location, size stock and staff.

### Be careful

To help ensure a fair return, buyers should enquire about company policy on protection of territory. Franchisees frequently complain their firm lets shops locate too close to each other.

Other common complaints include companies failing to provide promised training and services, or charging too much for products the franchisee must buy.

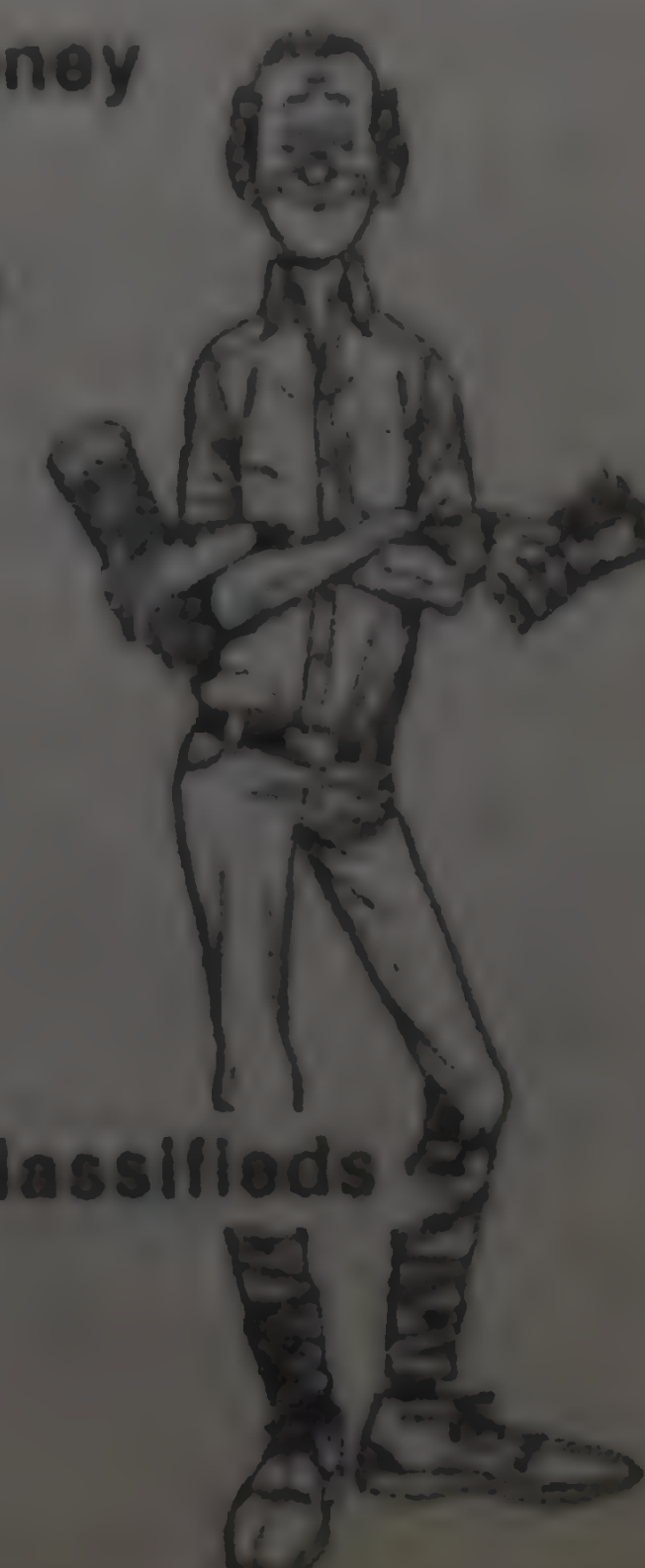
In the most extreme case, a dishonest promoter might attempt to sell a business that doesn't even exist. If outright fraud is suspected in connection with the purchase of a franchise, buyers should contact their provincial consumer ministry immediately.

"Despite problems, the most recent statistics showed that more than 90 per cent of new franchise operations survive for at least three years — compared with less than 45 per cent for other new businesses," says Steinkrauss.

Franchise operations are also likely to reach profitability within the first year.

The Canadian Franchise Association may be reached at (416) 595-5005.

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## News/Advice

### 'Christian entrepreneurs' focus on Soviet Union

Marian Van Til

WINNIPEG — Despite current upheavals in the USSR it is "business as usual" for the Soviet Union Network (SUN), says a statement issued by the group.

SUN describes itself as "an association of Christian entrepreneurs and business

professionals committed to the re-emergence of entrepreneurship and a market economy within the Soviet Union. "SUN has members throughout North America and Western Europe.

The network says it feels this is a "strategic time" to be involved in the USSR, SUN

believes "business to business linkages" will be effective tools in helping the Soviet economy stabilize, and "technical assistance, management training and direct investment" are the most effective ways to create those "linkages."

Political instability in the

Soviet Union will not stop the network's October 25-26 conference called "Doing Business in the USSR," says SUN. The conference will be held in Winnipeg where the group is headquartered. A SUN-sponsored North American speaking tour by leading Soviet economist Dr. Alexander Zaichenko will also proceed as planned.

which are needed for a market economy," Shore believes. "Property rights, the importance of contract law, and privatization will all be issues which we will address," he says.

#### Tangible benefits

Shore and the Soviet Union Network are convinced that such grassroots involvement of the Soviet people "will spread tangible benefits of the move to a market economy by developing and sustaining the creation of wealth at the local level." In addition, Shore says, "as local needs are met, they will make the economy work better by addressing local problems and opportunities." This, in turn, will strengthen support by "those whose direct commercial activities are limited to purchasing newly available consumer goods," Shore includes.

Any "hardline retrenchment on economic reforms" will be made more difficult by the combination of the direct support and involvement of the Soviet people, and by the increasing support for a market economy in general — through allowing people to make money and through improved local markets.

SUN notes that "the drive to entrench the mechanism and institutions needed for economic reform" will also help the push towards democracy in the Soviet Union. If the government's management of the economy becomes more limited, that implies a corresponding limit of the government's control of society as a whole, says the network. "It is into this vacuum that individual political freedom is flowing," notes Christopher Shore, "creating the basis for movement to a democratic society."

#### Political reforms need roots in economy

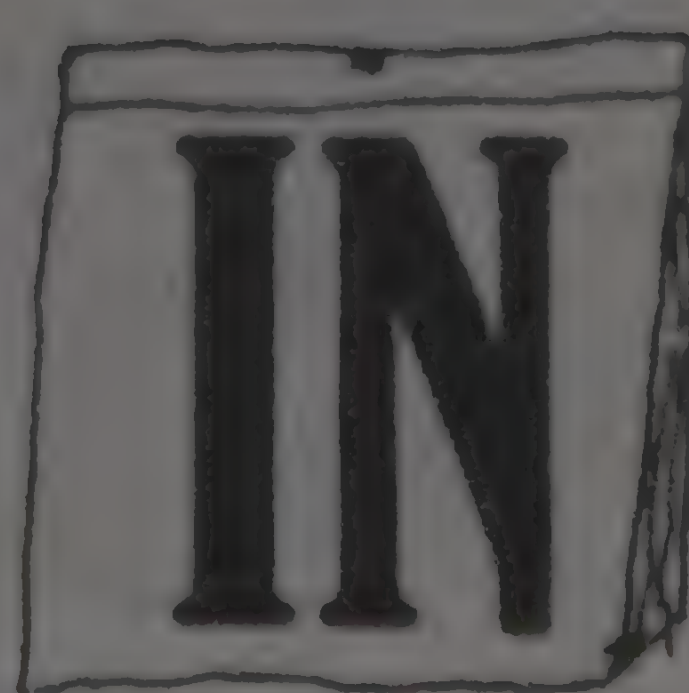
"The recent coup attempt has pointed out how important it is to ensure that political reforms made at the top become rooted in economic reality at the grassroots of Soviet society," says SUN executive director Christopher Shore, referring to his group's core activities. "The best way of doing this is to help fledgling Soviet entrepreneurs become more capable and self-reliant, and to help make the market economy in the USSR work," he continues. "We urge government, private business and all interested parties to work together to give the Soviet people the tools they need to finish the job."

Shore says the network is working towards a broad-based program of "micro-enterprise development." That means SUN wants to help involve "thousands of Soviet citizens" in small businesses such as sausage making, fruit drying and commercially-oriented home canning. "This will help alleviate the food crisis by preserving and extending food which would otherwise be lost due to improper harvesting, processing and distribution," asserts Shore.

"Micro-enterprise" development will help to create a groundswell of support for the structural economic reforms being implemented from above



### Peter and Marja are



#### Dear P & M:

*In your opinion, what are the signs of a religious hypocrite? I'm afraid I may be friends with one. Ever since my friend had a born-again experience, he's been a real pain. He tells me what the Lord says is wrong with me and everyone else.*

*At first I took this quite seriously, but lately I feel that he has not really changed. He used to be quite bossy before, telling people what to do, and now he does it by using the Lord. He claims to be different and tries to act like it, but sometimes I feel that it's only a show. I'm not sure, though. So what can I look for?*

*By the way, even though he's a pain, I still like him. We've been friends since Grade 2.*

#### Dear Piously Abused:

You are right about one thing: people's personalities don't change very much in a lifetime. A conversion experience brings new enthusiasm and fervour, but it will not turn a Paul into a Timothy or a Peter into John.

Your friend is going through a phase that is quite typical for those who encounter God on an emotional and personal level for the first time. After a lifetime of head knowledge, he has accepted the Lord into his heart. How exciting, he thinks. Why doesn't everyone experience the Lord this way?

This phase is difficult for friends and family members to take, especially because of his forceful personality. He's on fire for the Lord but he burns those he knows with his righteous zeal. You can only hope that these zealous flames will soon become glowing embers whose heat will warm rather than scorch those he meets.

All of us should be on fire for the Lord. But none of us may judge or condemn others. Religious zeal has a judgmental component that can turn people off and hinder the work of the Spirit. Fortunately, the same Spirit that touched your friend can also temper him as time goes by so that the fruits mentioned in Gal. 5:22 will be seen in him.

Certainly your friend needs to realize that he's coming across as a spiritual know-it-all. Your long-standing friendship may put you in the best position to help him come to place where his testimony communicates joy, not judgment. But don't counter his judgments of you with your own judgment that he's hypocritical. This charge is probably your way of defending yourself against his overbearing manner. A person who is

confident of his faith and secure in his love for the Lord won't be rattled by an obnoxiously enthusiastic born-again friend.

Because you asked about the signs of hypocrisy we would like to steer you to the letter of James, which has some good insights about this subject. James defines a hypocrite to be a double-minded person who talks one way but lives another way. James urges us to be consistent and live our lives with integrity: listen to God's word but also do what it says (1:22); let your faith be accompanied by deeds and action (2:14,17).

James doesn't mince words when it comes to Christians who hammer their friends over the head with their righteousness and new-found religious insights: "If anyone considers himself religious and yet does not keep a tight reign on his tongue, he deceives himself and his religion is worthless. Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world" (1:27). As you can see, hypocrisy is something with which we all struggle.

Your friend doesn't have all the answers. You don't either. Neither do we. He only knows the One who has the answers. So do you. And so do we. That humble realization prevents us from preaching at others when we witness to Christ's love in our lives so that our enthusiasm becomes contagious, not contentious.

#### Dear P & M:

*I was talking with a gentleman from England the other day. He is a Christian. A friend of his, also a Christian, is a lawyer. According to the man I was talking to, his friend would never defend someone whom he knew to be guilty but who wanted to plead innocent. What do other Christian lawyers think of that?*

#### Dear Christian Lawyers:

Help us out. In a couple of paragraphs please give us your rationale for defending or not defending someone whom you knew to be guilty. We'll publish your responses in the near future. As always, we'll publish your replies anonymously.

*Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til, Bert Witvoet.*

### AIDS orphans need new programs, says World Vision

KAMPALA, Uganda (REC) — World Vision, a Christian humanitarian organization, is running a special community orphans program in Uganda. So many young parents are dying of AIDS, *World Vision* magazine reports, that orphanages could never cope. Instead, the orphans program will enable communities to care for orphans in their villages by training local people in health care and providing extra food supplies for the villages. The program will aid some 300,000 orphans.

Uganda is one of the African countries where AIDS is admitted to be a problem. One in 10 high school students is infected by the pre-AIDS virus, HIV. One in four pregnant women have HIV. When one parent is infected, the other is also soon infected. Children and grandparents are being left as the only survivors in families.



Classified

Classified rates	Marriages	Anniversaries	Anniversaries	Anniversaries
<p>GST inclusive</p> <p>Births.....\$35.00</p> <p>Marriages &amp; Engagements.....\$40.00</p> <p>Anniversaries.....\$45.00</p> <p>2-column anniversaries.....\$90.00</p> <p>Obituaries.....\$45.00</p> <p>Notes of thanks.....\$35.00</p> <p>Birthdays.....\$35.00</p> <p>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)<b>Note:</b> All rates shown above are GST inclusive.</p> <p><b>ATTENTION!</b></p> <p>a) <i>Calvinist Contact</i> reserves the right to print classifieds using our usual format, unless you instruct us otherwise.</p> <p>b) A sheet with information about an obituary sent by funeral homes is <i>not</i> acceptable since it leads to errors and confusion.</p> <p>c) Photographs sent by fax are <i>not</i> acceptable. If you wish a photo included, send us the original.</p> <p>d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p><b>NEWLYWEDS</b></p> <p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p> <p><b>Calvinist Contact Publishing Ltd.</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p><b>NUMAN-JANSEN:</b></p> <p>Rev. &amp; Mrs. Henry and Aileen Numan and Mr. and Mrs. Tony and Henriette Jansen are pleased to announce the wedding of</p> <p>YVONNE NUMAN and MICHAEL JANSEN</p> <p>on Saturday, Sept. 14, 1991, at 1 p.m. in the Trinity Chr. Ref. Church of Abbotsford, B.C., with Rev. Numan officiating. We pray for their joyful future in serving the Lord.</p> <p>Correspondence address: 611 Wood Creek Dr., Lynden, WA 98264 U.S.A.</p> <p><b>VAN DER VELDE-DEKOTER:</b></p> <p>With joy and thankfulness to God, Mr. and Mrs. William van der Velde are pleased to announce the marriage of their daughter,</p> <p>LEONA CHRISTINA to KENNETH MURRAY</p> <p>son of Mr. and Mrs. Larry DeKoter. This special occasion to take place, D.V., on Sept. 21, 1991, in the Bethel Chr. Ref. Church, London, Ont., at 4 p.m., Rev. John Van Til officiating.</p> <p>Future address: 20 Grand Ave. S., Cambridge, ON N1S 2L4</p>	 <p><i>Congratulations to Jan and Jannetje Griffioen (nee Havenaar) on the occasion of their 50th wedding anniversary!</i></p>	<p>1951 September 21 1991</p> <p>Williamsburg, Woodstock, St. Ann's Is. Ont.</p> <p>With praise and thanksgiving to our Lord, we are happy to announce the 40th wedding anniversary of our parents and grandparents,</p> <p><b>SJERP and MARGARETHA YSSELSTEIN</b> (nee Vander Werff)</p> <p>We pray that the Lord will continue to bless them in the years to come.</p> <p>Nienke &amp; Gustavo Izurieta — Kinneelon, NJ</p> <p>Nienke, Natalia</p> <p>Peter &amp; Geraldine Ysselstein — Guelph, Ont.</p> <p>Geraldine, Margaretha, Johanna John &amp; Helen Ysselstein — Woodstock, Ont.</p> <p>Sjerp, John, Marc, Daniel</p> <p>Shep &amp; Natalie Ysselstein — Hudson, S. Dak.</p> <p>Darren, Lee, Joel</p> <p>An open house will be held on Saturday, Sept. 21, 1991, D.V., from 2:00-4:30 p.m. at their home.</p> <p>Home address: R.R.#4 Woodstock, ON N4S 7V8</p>	<p><b>Obituaries</b></p> <p>Wijnjeterp, Fr. Woodstock, Ont. Feb. 7, 1916 July 23, 1991</p> <p>"I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim. 4:7).</p> <p>On July 23, 1991, the Lord took to be with him in heaven</p> <p><b>MARTEN FOLKEMA</b></p> <p>in his 76th year.</p> <p>Lovingly remembered and sadly missed by his wife of 51 years, Akke (nee Bergsma), and his family:</p> <p>Gary &amp; Rhea Folkema — Ingersoll, Ont.</p> <p>Luke &amp; Marg Folkema — Beachville, Ont.</p> <p>Ruby &amp; Elgin Hartsell — Innerkip, Ont.</p> <p>Susan &amp; Ron Hettinga — Lambeth, Ont.</p> <p>23 grandchildren and four great-grandchildren. Predeceased by daughters Karen (1983) and Jane (1987).</p> <p>Funeral service took place on July 26, 1991, at Emmanuel Ref. Church, Woodstock, Ont., with Rev. R.A. Hartmans officiating.</p> <p>Correspondence address: 1002 Sloane St., Woodstock, ON N4S 5E4</p> <p>Doorn Grimsby March 3, 1903 Aug. 27, 1991</p> <p>Shalom Manor</p> <p>"For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God" (Eph. 2:8).</p> <p>Suddenly, on Tuesday, Aug. 27, 1991, the Lord called to himself in glory, his child,</p> <p><b>ADRIANA CORNELIA VEENHOF</b> (nee van Os)</p> <p>In her 89th year.</p> <p>How she enjoyed singing praises to her Lord and Redeemer! Beloved wife of Willem Frederik Veenhof for 67 years.</p> <p>Beloved mother of:</p> <p>Bill &amp; Dorothy — St. Catharines, Ont.</p> <p>Nic &amp; Jane — London, Ont.</p> <p>Janny &amp; Jan Bijsterbosch — Zuidbroek, The Neth.</p> <p>Fred &amp; Dinah — Kitchener, Ont.</p> <p>Toni &amp; Jack Keefe — Corunna, Ont.</p> <p>Beloved grandmother of 19 grandchildren and 34 great-grandchildren. Predeceased by a great-grandchild Benjamin Vyn (1989). The funeral service was held Friday, Aug. 30, 1991, at Maranatha Chr. Ref. Church, St. Catharines. Interment Victoria Lawn Cemetery, St. Catharines, Ont., Rev. Henry Katerberg officiating.</p> <p>Correspondence address: 48 Nello St., St. Catharines, ON L2N 1G7</p>
<p><b>Birthday</b></p> <p><b>DEKKER (nee Kikkert):</b></p> <p>We, the children of Mrs. Helen Dekker (nee Kikkert; previously known as Aasman) are very pleased to announce that our mom will be celebrating her "75th" birthday on Sept. 21, 1991. May the Lord bless "our Mom" with many more happy years.</p> <p>With love from:</p> <p>Harry</p> <p>Muriel</p> <p>Karen &amp; Dominic</p> <p>John &amp; Susan</p> <p>Rita &amp; Rudy</p> <p>Brenda &amp; Rick</p> <p>Ron</p> <p>Also 13 grandchildren and four great-grandchildren.</p> <p>Home address: 77 Cedar St., Guelph, ON N1G 1C4; (519) 822-4933.</p>	<p>1926 September 18 1991</p> <p>The children of</p> <p><b>JOHN and GRACE BENJAMINS</b></p> <p>are thankful to the Lord for the 65th wedding anniversary of their parents. On Saturday, Sept. 14, 1991, at 1:30 p.m. at the Free Reformed Church, Mitchell, Ont., a thanksgiving worship service will be held. Reception to follow in the church hall.</p> <p>Wedding text: Job 22:21</p> <p>Jantje &amp; Henk Schepers</p> <p>Aaltje &amp; Jan Vos</p> <p>Tena &amp; Rex Zomer</p> <p>Joan &amp; Bert Lubbers</p> <p>Alice Lubbers</p> <p>Grace Benjamins</p> <p>Gerrit &amp; Debbie Benjamins</p> <p>40 grandchildren and 64 great-grandchildren.</p> <p>Home address: 162 Quebec St., Mitchell, ON N0K 1N0</p>	<p>Sassenheim, Wallaceburg, Z.H. Ont. 1941 1991</p> <p>"Voorwaar, voorwaar zeg ik U, die in mij gelooft, heeft het eeuwige leven" (Joh. 6:47).</p> <p>It is with thankful hearts that we celebrate with our parents and grandparents,</p> <p><b>JAN and JANNETJE GRIFFIOEN</b> (nee Havenaar)</p> <p>on Oct. 2, 1991, their 50th wedding anniversary. It is our prayer that the Lord will continue to surround them with his love and that he will bless them as they have been his blessing to us.</p> <p>With love and congratulations from your children:</p> <p>John &amp; Rika Griffioen — Chatham</p> <p>Tim, Michelle, Mark, Deborah</p> <p>Wilma &amp; Jim Vanderleeuw — Waterloo</p> <p>Leslie, James, Christie, Sherri</p> <p>Margaret &amp; Jim Bootsma — Mississauga</p> <p>Anjanette, Greg, Michael</p> <p>Gerda &amp; Lloyd Oudman — London</p> <p>Carolyn, Stephen, Rachel</p> <p>Dick &amp; Lucy Griffioen — Chatham</p> <p>Stacey, Ryan, Terri-Lynn</p> <p>Henry &amp; Tonda Griffioen — Port Lambton</p> <p>Tara</p> <p>Open house to be held on Saturday, Oct. 5, 1991, from 3-5 p.m. at the Pythian Sisters Hall, 218 Nelson St., Wallaceburg, Ont.</p> <p>Home address: #23-200 Westcourt Blvd., Wallaceburg, ON N8A 5B9</p>	<p>Nieuwe Pekela Port Lambton 1951 September 25 1991</p> <p>"...so I will be with you. I will never leave you or forsake you" (Josh. 1:5b).</p> <p>With praise and thanksgiving to God, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,</p> <p><b>JAN and TJAAKTJE KORVEMAKER</b> (nee DeGroot)</p> <p>We pray that the Lord will continue to bless you and fill your lives with joy.</p> <p>With much love and congratulations from your children and grandchildren:</p> <p>Alice &amp; Mark Oosting</p> <p>Tara, Jessica, Brooke, Andrea</p> <p>Ties &amp; Connie Korvemaker</p> <p>Tyson, Kyle</p> <p>Olga &amp; Bill DePooter</p> <p>Paul, Kelcy, Darcie</p> <p>Wilma Korvemaker</p> <p>Jim Korvemaker</p> <p>Open house: Saturday, Sept. 21, 1991, from 2-4 p.m., in the Port Lambton Community Hall, Stoddard St., Port Lambton, Ont.</p> <p>Best wishes only please.</p> <p>Home address: 506 Moore St., Port Lambton, ON N0P 2B0</p>	
	<p>35th Anniversary Open House</p> <p>The family of</p> <p><b>JOE and ELLY JANSEN</b></p> <p>of Chatham, Ont., invite you to celebrate with them the 35th anniversary of their parents.</p> <p>Open house will be held Saturday, Sept. 28, 1991, from 2-4 p.m. at the home of Joe and Elly Jansen.</p> <p>Best wishes only please.</p> <p>Home address: 737 Grand Ave. E., Chatham, ON N7L 1X6</p>			



# Classified/Events

For Rent	Vacation	Vacation	Events	Events
<p>For rent in <b>Winterhaven, Florida</b>, one-bedroom <b>mobile home</b> in adult park, across the lake from Cypress Gardens. The rates are \$550 a month, pre-Christmas rates, \$450 a month. Available from Oct. 1 - Dec. 15, Jan. 2 - Feb. 15 and Mar. 1 - Apr. 15. Please call 1 (705) 526-3395.</p> <p><b>Home for rent in Grimsby area.</b> Three-bedroom bungalow, immaculate condition, finished basement. Country living, one-acre lot, three miles from QEW. Appliances included, \$800 per month plus utilities. No pets; non-smoking. References required. Call: (416) 957-3013.</p> <p><b>Accommodations</b></p> <p><b>BED &amp; BREAKFAST</b> Beautiful Niagara Falls A pleasant 15 min. walk to the Falls. Friendly home, nice rooms. Superb breakfast. Dutch spoken. Mike &amp; Joan Havinga (416) 358-3534</p>	<div>  <p><b>LANG'S RESORT</b> Cottages and Campgrounds <b>RICE LAKE</b> Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet place. It's all here at the family place. Before you book your '91 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write Lang's Resort R.R. #3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308 Fax: (416) 352-2308</p> </div>		<p><b>Eighth Annual Senior Citizen's Day at Redeemer College</b>  <b>Thursday, October 31, 1991</b> <b>Beginning at 9:30 a.m.</b></p> <p>Dr. Gene Haas, Assistant Professor of Religion and Theology at Redeemer College, will address you in the morning. His topic will be based on I Corinthians 9 and is titled: "Slaves of Christ". Redeemer College Students will entertain you in the afternoon with mime and music.</p> <p><b>Lunch: \$7.50 per person</b> <b>Please register now,</b> <b>Phone (416) 648-2131</b></p> <p>Redeemer College <small>A Christian University College</small> <small>Ancaster, Ontario L9G 3N6 (416) 648-2131</small></p>	
 <p><b>Events</b></p>	<p><b>Events</b></p>			
	<p><b>CAMP SHALOM'S ANNUAL FALL FAIR</b> Theme: <i>Canada: Our Country</i> Saturday, September 21, 1991 9:00 a.m. - 4:00 p.m. Camp Shalom R.R. #4 Cambridge, Ontario</p>			
	<p><b>Miscellaneous</b></p>			
	<p><b>OWN YOUR OWN BUSINESS!</b>  If you have an entrepreneurial spirit and want to earn extra money - or - replace your career with a "once-in-a-lifetime-opportunity" which offers incredible potential, continent wide, then call 1-416-822-6791.</p>			
<p><b>REV. MARCHIENE RIENSTRA</b> Keynote Speaker</p>  <p>Partnership in the Gospel VI— "Equipping the Saints" Nov. 8 &amp; 9, 1991 Registration deadline Nov. 1. Cost is \$20.00 for entire conference including dinner at the Hilton and lunch at Calvin, or \$15.00 for Fri. evening and keynote address by Rev. Marchiene Rienstra. \$15.00 for Sat. conference and lunch. Fri., Nov. 8 - 6:30 registration 7:00 Dinner and Keynote Address at Hilton on 28th St. Sat., Nov. 9 - Conference from 9 a.m. to 3 p.m. at Calvin Seminary Auditorium, including lunch. <small>Sponsored by the following Christian Reformed Churches — Calvin, Church of the Servant, Eastern Ave., First, Grace, Madison Sq., Neland Ave. (Grand Rapids, MI), Third (Kalamazoo, MI), and River Terrace (East Lansing, MI) — and the Committee for Women in the Christian Reformed Church.</small> For information and registration form write to:  Partnership in the Gospel Conference 506 Eastern Ave. SE Grand Rapids, MI 49503 ph. (616) 454-4888</p>	 <p><b>Parkview Meadows Retirement Village</b> Townsend, Ontario</p> <p><b>A GOLDEN OPPORTUNITY FOR SENIORS</b>  We invite all seniors, including those on waiting lists with various other retirement facilities, to give serious consideration to our new non-profit facility.  We've just opened our spectacular amenities centre which contains complete activity, lounge and dining room facilities. We still have some space in our full-service retirement home where we would like to provide you with meals prepared by a qualified chef, housekeeping, linens, 24-hour attendant service and health care assistance.  This in addition to the fact you will be living with fellow Christians in close proximity to three welcoming Christian Reformed Churches in Hagersville, Jarvis and Simcoe.  Those that have joined us are our best promoters.  Ann DeVries would welcome your call to 1-519-587-2447 or 1-519-587-2448 for more information.  Open Houses: Monday to Friday 10:00 a.m. - 3:00 p.m. and Saturday 1:00 p.m. - 4:00 p.m.</p>		 <p><b>The All Ontario Diaconal Conference invites you to the 32nd Annual Meeting</b>  <b>Saturday, October 19: 9 a.m. - 4 p.m.</b> <b>John Knox Christian School - Brampton</b></p> <ul style="list-style-type: none"> <li>* 15 workshops</li> <li>* 16 seminars</li> <li>* fellowship</li> </ul> <p><b>Cost: \$25</b> <b>(for pre-registration)</b> <i>This is open to all people interested in diaconal ministry. For information call AODC 1-416-646-4511.</i></p> <p><i>"Look to the interests of others"</i></p>	<p><b>ISRAEL</b>  The World Home Bible League invites you to join its <b>BIBLE LAND TOUR</b> <b>13 exciting days - February 20 to March 3, 1992</b> COST: \$1995. p.p. ex. Toronto, dbl. occ. plus dep. tax  <b>VISIT</b> Jerusalem - Bethlehem - Nazareth Masada - and many other places <b>Free stop-over in Amsterdam</b> Personally escorted by: Rev. John G. Klomps, Executive Director, WHBL  <i>For information and reservations, please call or write:</i> <b>Rev. John G. Klomps</b> World Home Bible League Box 524, Station A Weston, ON M9N 3N3 (416) 741-2140</p>
			<p><b>ATTENTION:</b>  If you are considering sending us an ad via fax, please be sure to:</p> <ol style="list-style-type: none"> <li>1. send printed or typed copy</li> <li>2. include billing address</li> <li>3. include contact person with phone number</li> </ol>	



Events

Calendar of Events

Sept. 14 "Bond van Wapenbroeders" will have a Canada Day in **Kitchener**, Ont. A delegation from Holland will be present. For info. call Chris (648-5155) or Bert (522-2376).

Sept. 17 RCBPO Halton Chapter breakfast meeting at 7 a.m., Holiday Inn, **Burlington**, Ont. Labour lawyer Fred Heerema will speak on Ontario labour law reform. For info. call (416) 524-1203.

Sept. 19 CFFO Provincial Board meets at Muddy Duck Restaurant, 360 Steeles Ave., **Milton**, Ont. (south of Hwy. 401, just east of Hwy. 25). For info. call (519) 837-1620.

Sept. 20-21 Third All-Ontario Conference of the Committee of Concerned Members of the CRC. At Maranatha CRC, **Woodstock**, Ont. Speakers: Revs. J. Vander Kooi, Ray Lanning and Paul Murphy. For info. call (416) 562-4276.

Sept. 20-22 Back to God Hour Rallies in B.C. Sept. 20: CRC, **Duncan**, at 7:30 p.m.; Sept. 21: First CRC, **Langley**, at 7:30 p.m.; Sept. 22: Central Heights Church, **Abbotsford**, at 2:30 p.m.; Sept. 22: CRC, **New Westminster**, at 7 p.m.

Sept. 21 The 1991 fall retreat for "Aware" at First CRC, Taunton Rd., **Toronto**, Ont. From 9 a.m. - 4:30 p.m. An opportunity to talk about many sides of lesbian/gay life inside or on the edge of the church. \$5 charge for lunch and refreshments. For info. call Linda at (416) 694-3857.

Sept. 21 Camp Shalom's annual fall fair. Theme: "Canada: our country." From 9 a.m. - 4 p.m. at Camp Shalom, **Cambridge**, Ont.

Sept. 23 Harry Antonides, Work Research Foundation Director, to address breakfast, luncheon and dinner meetings sponsored by RCBPO **Oshawa/Toronto**, **Mississauga/Toronto** and **Orillia/Huron** chapters. Topic: "Labour Relations Act Reform." For info. call (416) 524-1203.

Sept. 25-Oct. 10 CSS's Harry Houtman in Alberta.

Sept. 28 Organ concert by Jonathan Oldengarm, at 7:30 p.m., Benton Street Baptist Church, **Kitchener**, Ont. With guest artist Bruce Nuhn.

Sept. 28 Annual membership meeting of Redeemer College, at 2 p.m., R.C. Auditorium, **Ancaster**, Ont. Registration at 1:30 p.m.

Oct. 1-10 CSS's Adriana Pierik plans to be in B.C.'s Okanagan area, Kamloops, Salmon Arm, Vernon, Kelowna and Penticton.

Oct. 8 Organ concert by Jonathan Oldengarm, at 12:15 p.m., St. James Cathedral (Anglican), **Toronto**, Ont.

Oct. 9 Organ concert by Jonathan Oldengarm, at 12:15 p.m., St. Paul's Church (Anglican), **Toronto**, Ont.

Oct. 9 RCBPO (Hamilton/Wentworth Chapter) meets at 7:45 p.m., Redeemer College, **Ancaster**, Ont. For info. call (416) 524-1203.

Oct. 9-17 Emmeloord Christian Male Choir with organist Klaas Jan Mulder in concert. All events start at 8 p.m. Oct. 9: Mountainview CRC, **Grimshy**, Ont.; Oct. 10: Dundas St. Centre United Church, **London**, Ont.; Oct. 11: Redeemer College, **Ancaster**, Ont.; Oct. 12: St. Paul's Anglican Church, **Toronto**, Ont.; Oct. 16: St. George's Anglican Church, **Guelph**, Ont.; Oct. 17: Covenant CRC, **St. Catharines**, Ont.

Oct. 12-13 Twenty-fifth anniversary of the Ottawa Christian School, **Ottawa**, Ont. For info. call (613) 722-5836.

Oct. 19 "Netherlands Bazaar" from 10 a.m. - 10 p.m. at the Thornhill Community Centre, **Thornhill**, Ont. Crafts, baking flowers, white-elephants, restaurant. Admission free. All proceeds to needy families of Dutch descent in Ontario.

Oct. 19 All-Ontario Diaconal Conference at John Knox Chr. School, **Brampton**, Ont. 16 workshops and 15 seminars. Call (416) 646-4511 for a registration form.

Oct. 26 Christian Rainbows meets at 10 a.m., CRC, **Ingersoll**, Ont. Theme: "Obtaining housing and support services for the psychiatrically disabled." To register call (416) 639-1075.

Oct. 31 Eighth Annual Senior Citizens' Day, 9:30 a.m., Redeemer College, **Ancaster**, Ont. Speaker: Dr. Gene Haas. Entertainment in the afternoon. Lunch is \$7.50 p.p. Register now at (416) 648-2131.



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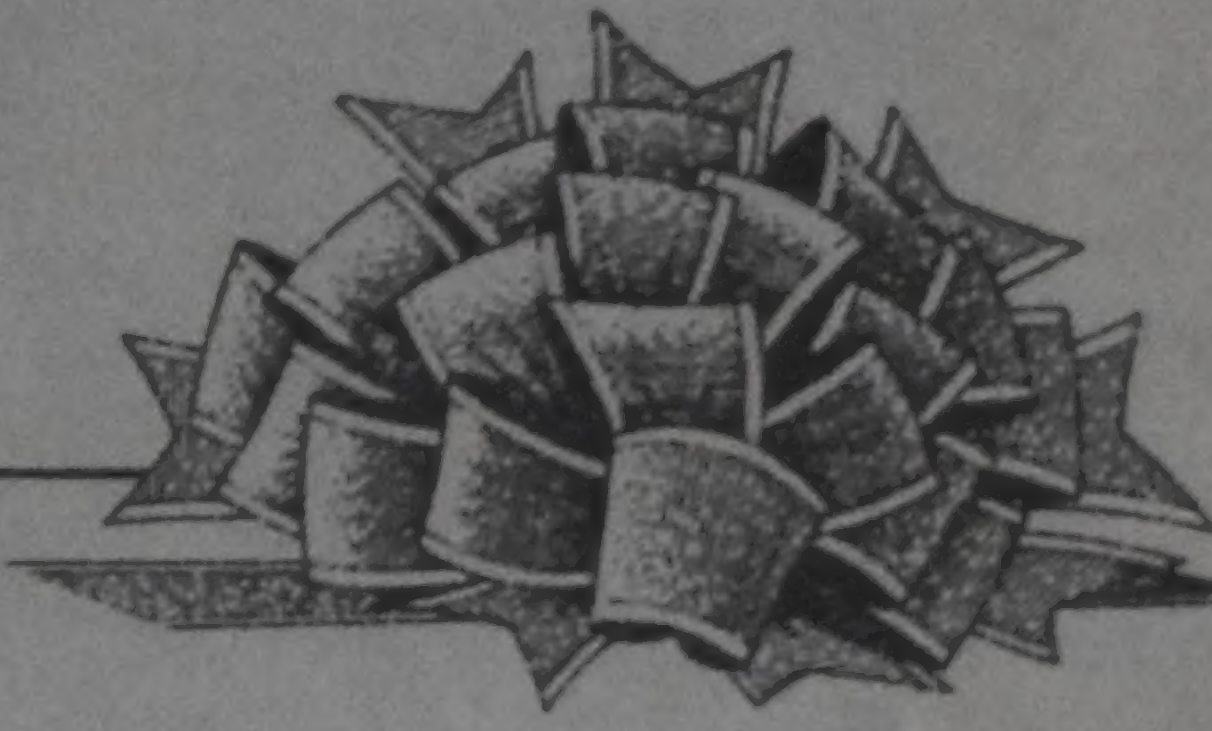
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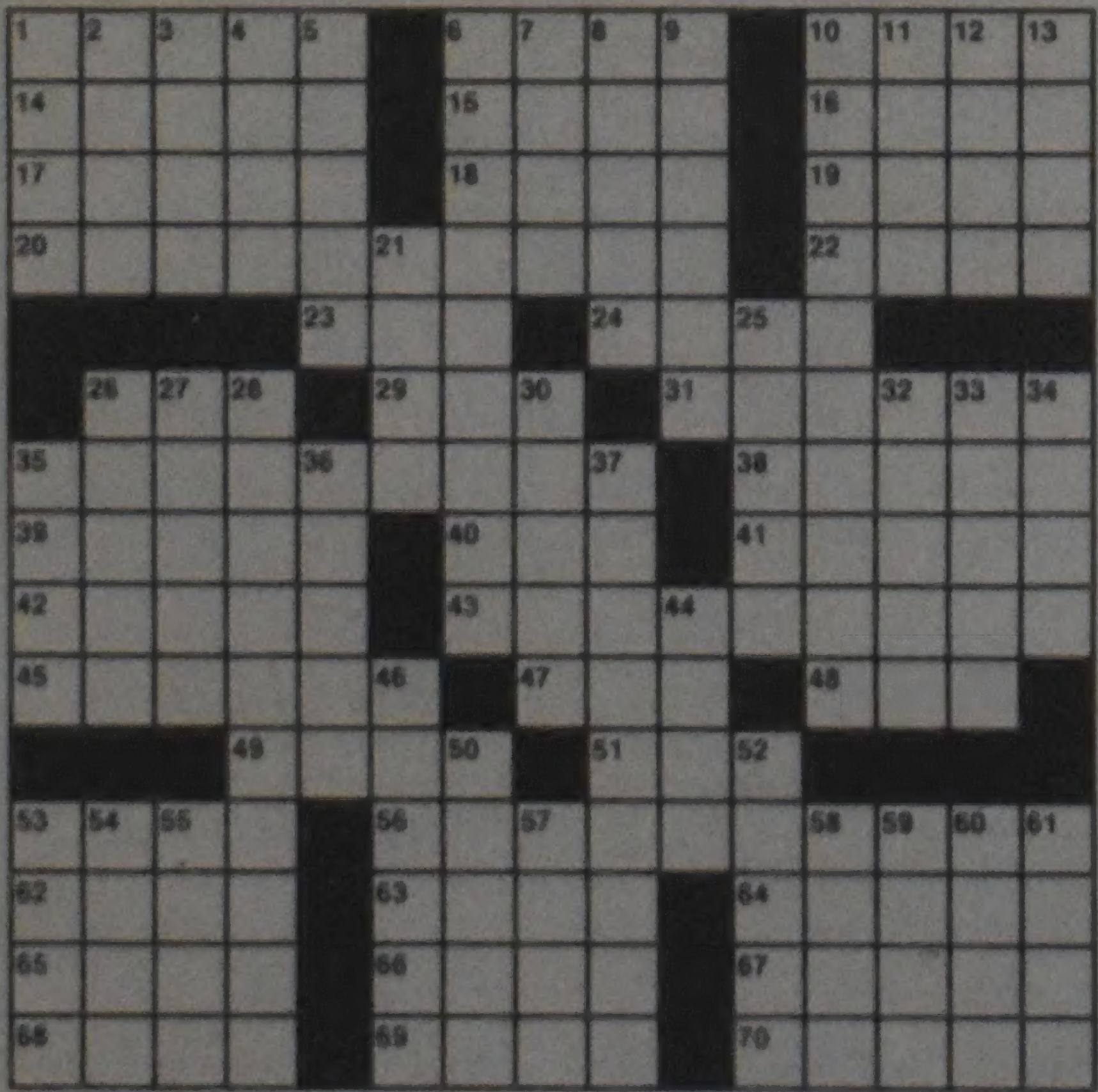
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Weekly puzzle

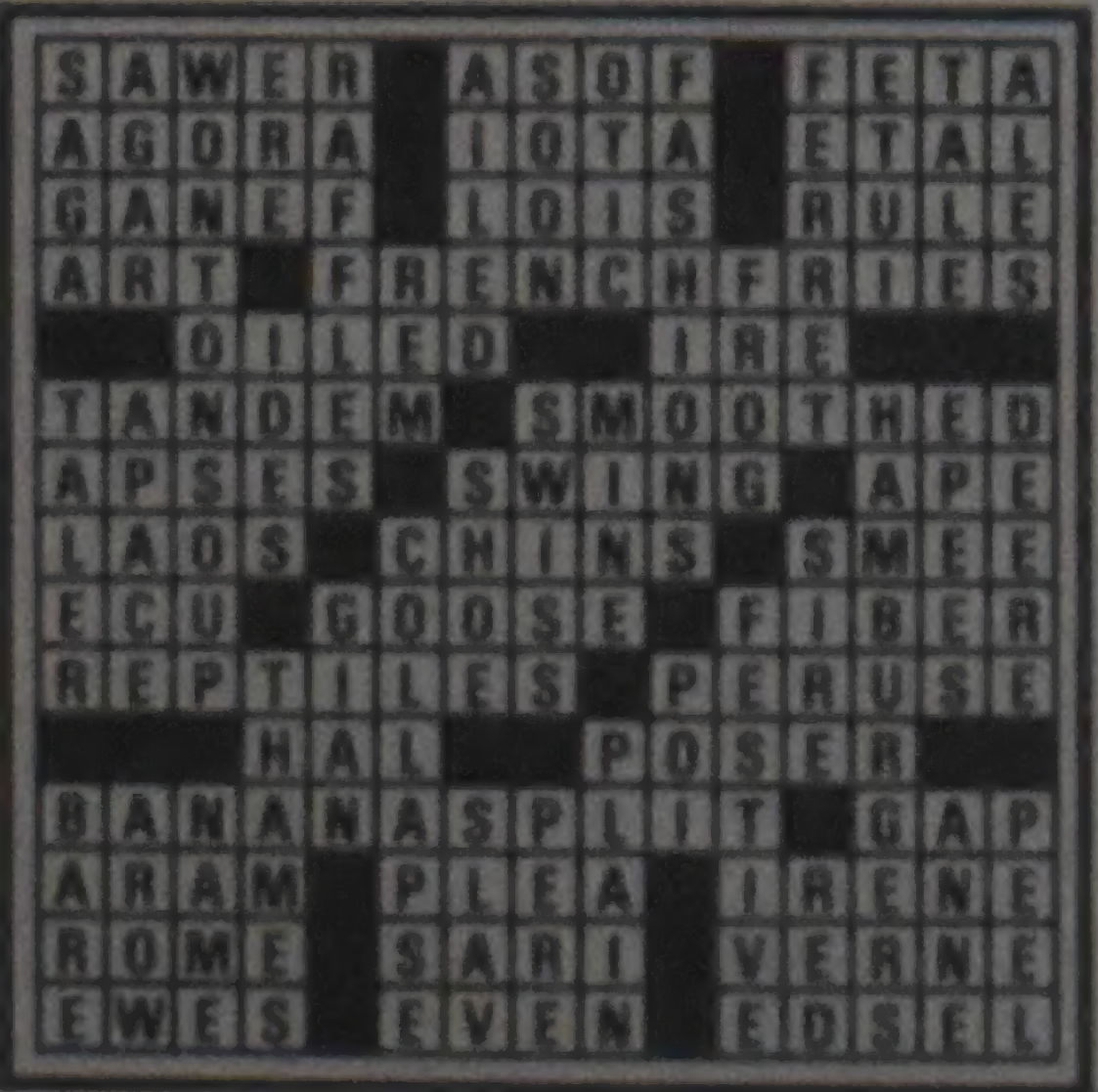
by Raymond Hamel

- ACROSS
- 1 Brilliance
- 6 Small drinks
- 10 Comic Crosby
- 14 Obtain by cajolery
- 15 Rock singer Billy
- 16 Jurisdiction
- 17 Marianne or Mary
- 18 Adhesive
- 19 Follow secretly
- 20 Predominant mood
- 22 Arm bone
- 23 Sup
- 24 To-do
- 26 Circle part
- 29 Berg material
- 31 Makes tea
- 35 Milky Way formation
- 38 "Butterfield 8" author
- 39 Berth choice
- 40 Old hand
- 41 Belong
- 42 Baffle
- 43 Big ape sequel
- 45 Secretarial work
- 47 Buttons or Skelton
- 48 Noun suffix
- 49 NM town
- 51 Puppy sound
- 53 Author Waugh
- 56 Elastic
- 62 Indonesian island
- 63 Strong wind
- 64 Unworldly
- 65 Swear
- 66 Bad
- 67 Steps over a wall
- 68 Author Ayn
- 69 Bureau: abbr.
- 70 Passover feast



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Last week's puzzle



- DOWN
- 1 Actress Samms
- 2 Diving bird
- 3 Appear imminent
- 4 High: pref.
- 5 The things here

- 46 Overate
- 50 Bland
- 52 Button inscription
- 53 Open
- 54 Molten rock
- 55 Balanced
- 57 Radar spot
- 58 — noire
- 59 Barren
- 60 Egypt. waterway
- 61 Whitetail

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Church news

Christian Reformed Church

Calls received — to First, Chatham, Ont., Rev. John W. Postman of First, Sioux Center, Iowa.

Change in worship time Mount Brydges, Ont.: Sunday morning worship services are now held at 10 a.m. (instead of 9:30). Beginning Sept. 15, 1991, Sunday school and adult Bible study will be held at 9 a.m.



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## Books

Robert VanderVennen, book review editor

### Children's books

## Children's toys give hope for life



*A Time For Toys*, by Margaret Wild; illus. by Julie Vivas. Kids Can Press, Toronto, Ont., 1991, 32 pp., \$13.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

*A Time For Toys* is a truly moving, yet deceptively simple story. Based on the recollections of Dr. Hadassah Rosensaft's own experiences in a concentration camp during the Holocaust, the story is told from the viewpoint of young Miriam.

Miriam lives in Hut 18, Bed 22, in a German concentration

camp. She is old enough to remember a time when food was plentiful and life was exuberant. "I remember Mama and Papa and my very own bedroom and my very own bed and, in the corner, my very own toys." However, her friends, Sarah and David, are young enough to think they have always lived in the camp.

World War II is nearing its end. Miriam and the women are planning a party for the children, a party to celebrate the day when the gates are finally opened. There will be a dinner with chickens and a toy for each child. The prisoners

cling to the sure hope that the soldiers will one day come to set them free.

The story works its way around Miriam and the women as they make toys. Unbelievable toys! Toys sewn from scraps of material, strands of thread, sleeves of sweaters and begged buttons. Toys that will one day sit on the windowsills of freed children. All of this is painstakingly done in secret, while the guards and the children sleep.

### More than a toy story

*A Time For Toys* is more than a story about providing toys to each child in Hut 18. It is a story that reflects the life-affirming spirit that lives in us all, the hope to which we all cling in spite of seemingly hopeless circumstances. It is a story which enables even very young children to begin to deal with the darker side of human history.

The illustrations in *A Time For Toys* are haunting. Miriam points to David, "This is David. See him there in the corner with his mama's old black shawl. See his hungry eyes and legs. His legs! The chickens running around in our yard were fatter." And yet there is something about the illustrations that do not leave the reader with despair, despite the rags, shorn heads and emaciated bodies. It must be the eyes; they are big and filled with hope.

*A Time For Toys* is a picture book written for children ages 7 and up. It is especially useful as a starting point for discussion. The recent crisis in the Middle East has introduced North American children to war. This book might further help them deal with that subject.

## King's professor publishes book, receives research grant

EDMONTON — Dr. D. Andrew Penny, assistant professor of history at The King's College, is the recent author of *Freewill or Predestination: The Battle over Saving Grace in Mid-Tudor England*, published for the Royal Historical Society (England) by Boydell & Brewer, Inc., (U.S.A. and U.K.).

Penny's study traces the mainstream of early English reaction to the continental

European Reformers' doctrine of predestination during the Edwardian years. In his examination of familiar sources and untapped local records, Penny found that an alternative to Genevan theology existed by the time of the reign of Mary Tudor. The movement was led by a core of "freewill" men who looked to the Scriptures in English for their beliefs rather than to the new ecclesiastical establishment or state officialdom.

The book describes in detail the interaction of the radical and Reformed and their resulting battle over election and predestination. In addition, the book sheds light on leading figures in the Protestant camp, including the Oxford martyrs.

Dovetailing with his book, Penny recently received a social sciences and humanities grant from the Research Council of Canada to provide a critical commentary on the works of John Fox (*Acts and Monuments*) and how these works have contributed to our understanding of the formative era in the history of the Church of England.



## Friends of God

Wayne Brouwer

## Work (VI)

"...Establish the work of our hands" (Psalm 90:17).

The closing verses of Moses' song in Psalm 90 give the third reason why God should establish the work of our hands. "Let us be your servants!" cries Moses. "Allow us to share in the ministry of your love! Give us the notes to sing in the harmony of creation! Show us your deeds in our lives, and the splendor of your work among our children!"

In essence he asks that God will make us partners in the grand things he is still doing. "And unfulfilled vocation," says Balzac, "drains the colour from a man's entire existence!" And Moses' prayer is not only that God will take note of our brief lives, not only that God will give us wisdom to choose our work well, but also that God will paint our lives with his colours and share with us the exciting things he is yet doing with this universe.

### Work that lasts

Says Parlette: "To work at the things you love, or for those you love, is to turn work into play and duty into privilege." And that's what Moses' prayer is all about. "We love you, Lord! Let us share in your creative work! Allow the things we do each day to be a small part of your plans for eternity."

The Apostle Paul speaks of that in the New Testament. When he writes to the Corinthian congregation he reminds them that some of the things we do from day to day are like wood, stubble and straw, and won't last the fires of Judgment Day. But other things we do, he says, are like gold and silver and precious jewels. They will not only survive Judgment Day but they will be a part of the glories of heaven and earth for all the ages to come.

And the beautiful thing is this: God allows us to work along side of him and he makes our efforts his effort; he makes our creations a part of the world he is sculpting. Angela Morgan puts it this way:

*Work!*  
Thank God for the swing of it,  
For the clamoring hammering ring of it...  
Oh, what is so fierce as the flame of it?  
And what is so huge as the aim of it?  
Thundering on through dearth and doubt  
Calling the plan of the Master out.

Something in what we do, says Moses, something in what we say and in the relationships we establish, in the children we bear and raise, in the studies we pursue, in the buildings we build, in the pain we ease, and in the service we render.... Something in all of this is the touch of God in our world, the extension of his mercy into his creation.

### Earth's first and last song

And that, in the end, is what Moses' prayer is all about.

May the favor of the Lord our God rest upon us;  
establish the work of our hands for us---  
yes, establish the work of our hands!

When God rested on the seventh day of creation he handed his toolbox over to Adam and Eve and their descendents and said, "Now it's your turn! Be fruitful and multiply! Take care of the world I put you in! Subdue the earth and continue to shape it in the way I've begun!"

And now, as we pray the prayer of Moses, all the sons of Adam and all the daughters of Eve shiver with delight to know that their fingers are God's fingers, that their hands are God's hands; that in some mysterious way God chooses to carry out much of his providential grace through our lives and our work!

And then, by his grace, we will know the blessing that Rudyard Kipling once described:

And only the Master shall praise us,  
and only the Master shall blame;  
And no one shall work for money,  
and no one shall work for fame,  
But each for the joy of working,  
and each in his separate star,  
Shall draw the thing as he sees it  
for the God of Things as They are.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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